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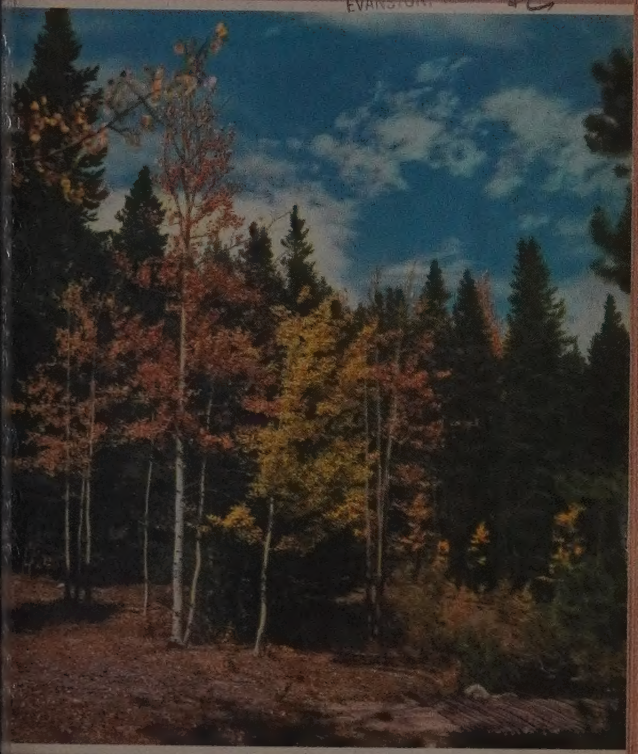

"I Shall Be Grateful"

CONTENTS

The Thankful Heart, *Charles Fillmore* - - -
Gratitude: a Spiritual Necessity, *Marian Gaynor* -
Through the Veil, *Helen Douglas Fligh* - - - 1
"According to Thy Word," *L. Stevens Hatfield* - 1
A Basket of Weeds, *Zelia M. Walters* - - - 2
Be a Discoverer, *Leslie E. Dunkin* - - - - 3
This Is Faith! *Mary L. Kupferle* - - - - 3
The Word Became Flesh, *Eva Bell Morris* - - 4
I Meet My God in Silent Prayer, *Charles Fillmore* - 4
Peace That Is Power, *Elizabeth Sand Turner* - - 5
Sunday Lessons - - - - - - - - - - 5
Cover Kodachrome—Aurora, Colo., by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from November 20 to December 19

Illumination: Christ light in me is my hope o glory, and I am constantly renewed in my unde standing.

Healing: I rest in the almightiness of Spirit, an I give thanks continually for the Christ life th is harmonizing my mind and healing my body.

Prosperity: I am thankful for the assurance th God is my all-providing resource. I rest in Chri opulence, and my prosperity is assured.

For instructions about these thoughts turn to page 48

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The Thankful Heart

from the writings of

CHARLES FILLMORE

GRATITUDE IS the heart's appreciation and response for some favor or good received or expected. When we quicken the heart we it into action all the emotions that tend to generity, loyalty, and love. When love sits on the throne id moves her wand all the other faculties give eisance and acquiesce. "Ask of me whatsoever ou wilt, and I will give it thee."

Our motivating forces are a great mystery to the tward onlooker, but their interpretation is simple the man who studies mind. "Stir up the gift of od, which is in thee." That gift is the ability to be e God, to be the very Spirit of God manifest. God is love." Cultivate love and her attributes and u will open manifold doors to health, happiness, d prosperity.

Love accomplishes her ends easily. But persons

who have always labored for what they get ignore love and strive hard and long for what love would quickly bring to them in response to thanksgiving and gratitude.

Normal persons naturally express gratitude and thanks to those who do them a favor or give them the things they like, and we seldom meet one who is lacking in this respect. But how few there are who thus remember the Author of everything man de sires and could not exist without.

"Oh that men would praise the Lord for hi goodness, and for his wonderful works to the chil dren of men!"

The "unspeakable gift" that God has given t men is life. The joy of living is beyond all words and when we think deeply about life and how deso late we should be without it, we see it as beyond a description in thought or word. It is true there ar periods when we would escape the pressure of even and soliloquize with Hamlet:

> "O, that this too solid flesh would melt
> Thaw and resolve itself into a dew!
> Or that the Everlasting had not fixed
> His canon 'gainst self-slaughter!"

However we never go so far as to wish for a nihilation. We always look forward to appearin again wearing a different mask. Eternal life is th unspeakable gift to which we all aspire. So life b ing so precious, we should seek in all ways to ma a more intimate acquaintance with it and strengthe our hold on it and its hold on us.

It is quite the thing for men to thank God f saving them from some dangerous situation, b

fter the danger is passed they lapse into the former ate of mind in which the protective Spirit is ig- ored until another crisis arises. As the waves ashed over the ship in a terrible storm an old lady ent to the captain and asked if he thought they ould weather it. He replied, "Madam, we are now the hands of God. Pray." "Oh!" she exclaimed, has it come to that!"

The question is often asked if we shall ever at- in mastery of the storms and other convulsions of ature. Jesus said, "Peace, be still," and the wind d the waves were quieted. His promise was, "He at believeth on me, the works that I do shall he do so; and greater works than these shall he do." hen man can quell his own brain storms, he will well on the way to the harmonizing of the sky rms. By means of his control of body through ind man is potentially in control of the negative rces about him. The tornado is a vortex of cyclonic rces that is calm at its center. When man finds and akes spiritual union with the calm center within mself he can unify it with the energies of nature d they will obey him. According to Genesis, this wer, dominion, and authority is one of the gifts of d to man, but as in the case of all divine attri- tes, man must develop them and put them into ac- n through the I AM.

The Scripture says:

"In all thy ways acknowledge him,
And he will direct thy paths."

Life is filled with a multitude of little things in ich we think God is not interested, so we get in habit of doing most things without reference

to the animating principle of all life. In order to set up constant contact with the source of our existence we should practice the presence of God by giving thanks for all the good that comes to us every day, instead of once a year.

In the year 1666 there was born in France a peasant, Nicholas Herman, who, uneducated, crippled, and very crude mentally, was taken into a Carmelite monastery. He was put to the most menial tasks, but God became to him a companion, counselor, and guide. The results were noted by a churchman, and today we have the experiences of Nicholas Herman in a little book, "The Practice of the Presence of God." Nicholas Herman was known in the monastery as "Brother Lawrence." He says, "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons at the same time are calling for different things, I possess God in as great tranquillity, as if I were upon my knees at the blessed sacrament."

He became a trusted member of the monastic order and was sent to distant cities for supplies. He greatly disliked the work because being lame, he could not walk on a tossing ship. But he thanked God and found he could go about by rolling over the casks. He demonstrated that by thanking God for a way out of every situation some door would open. Thus he was successful in everything he undertook.

Apparently this humble monk had nothing to make him famous, yet through his example thousands have been led to prayer and quiet devotion

esus admonished, "Let your light shine before men; hat they may see your good works, and glorify your ather who is in heaven."

The little drops of water and the little grains of nd are subject to laws identical with those that overn the sun, moon, and stars. So the little man as access to the creative principles of life and can eely tap the same reservoir that has made all the ig men. "God is no respecter of persons."

Be thankful for every blessing that you gain and s deeply grateful for every demonstration as for an nexpected treasure dropped into your lap. This will eep your heart fresh; for true thanksgiving may be kened to rain falling upon ready soil, refreshing it nd increasing its productiveness. When Jesus had nly a small supply He gave thanks for the little He ad. This increased that little into such an abunance that a multitude was satisfied with food and uch was left over. Blessing has not lost its power nce the time Jesus used it. Try it and you will rove its efficacy. The same power of multiplication in it today. Praise and thanksgiving imparts the uickening spiritual power that produces growth and crease in all things.

"In nothing be anxious; but in everything by rayer and supplication with thanksgiving let your quests be made known unto God."

In war times we hear much about "booby mines," hich contain explosives and are dangerous. The ooby mines" of mind are anxious thoughts, which nder impotent the prayer before it reaches its goal. oth Jesus and Paul warned against anxiety. "Be ot anxious," said Jesus, "what ye shall eat, or what

ye shall drink," "or what ye shall put on."

Anxiety about future needs undermines the prayers of many sincere Christians, and they do not know of the hidden cause when their prayers are fruitless. The race thought is so saturated with preparations for what may come to pass in the future that anxiety has crystallized into commercial security institutions, which guarantee to take care of the many want bugaboos.

The new race that is now being born on this planet, will develop these unused resources of the mind by prayer and thanksgiving and bring to the surface the riches of both the subconscious and the superconscious realms. As William James once said: "Compared with what we ought to be, we are only half awake. We are making use of only a small part of our mental and physical resources. Stating the thing broadly, the human individual thus far lives far within his limits. He possesses powers of various sorts which he habitually fails to use."

Those who have followed Jesus even a little way in the regeneration of mind and body will testify to the truth of what the eminent professor said: "We are making use of only a small part of our mental and physical resources." We have found that we not only have unknown and unused mental and physical resources but, as Jesus taught, that we have the very kingdom of God within us. We all need more of the discipline of prayer, even prayer without ceasing, as Paul advised. Then we need more zeal and enthusiasm in laying hold of divine Principle, from which we may continually draw intelligence and power to meet every demand made upon us.

Gratitude: a Spiritual Necessity

MARIAN GAYNOR

GRATITUDE is both a spiritual necessity and a social necessity. And basically spiritual gratitude is more far-reaching in its effects and ore pertinent to our fundamental happiness than at gratitude culminating at the social level. Yet ost of us are hopelessly lacking in the cultivation d practice of this spiritual attribute although we e meticulous in the expression of our social thanks.

We thank the elevator operator when he stops our floor. The postman hands us a letter, and our mediate response is one of thanks. When a friend- stranger holds open a door we nod and smile our anks. The clerk gives us our change; the waitress ings our salad; someone says, "How well you are oking," "How becoming your hat," or congratu- es us upon some recent success. Our response? Al- ays one of thanks.

And of course there are the thanks of social cus- m—for the socially cultivated know that the un- ateful person is not thoroughly liked. The well- ed person does not fail to write the traditional ead-and-butter letter. Nor does he omit the grate- l acknowledgment of an invitation; nor fail in his nkful appreciation of a dinner or a social eve- ng. And who is so gross as to receive a gift with- t a prompt expression of thanks? Who is so short- hted as to be guilty of ingratitude for the count- s business and social courtesies that are a part of

our everyday living? None except the ignorant or thoughtless who are unaware of the consequences of omission or the hopelessly indifferent who simply do not care. For we all know that the person who forgets his thanks is soon the forgotten person. So with rare exceptions we scrupulously observe the necessity of social gratitude.

Yet there are Truth students who overlook the great and efficacious art of gratitude as practiced on the spiritual plane. I am thinking now of how much we ask God for in comparison with what we thank Him for. The next time you pray note the content of your prayer and see if your thanks are conspicuous by their absence.

Gratitude should be the beginning of our prayers: "Let us come before his presence with thanksgiving." Gratitude should be the end of our prayers. It should rise from our heart with spontaneous joy all day long. And the very presence of gratitude in our heart can be the star that guides us into life and love and truth and beauty and peace and joy. Let us see how this works.

The prayer of gratitude (or that part of our prayer we devote to thanks) should be a gracious acknowledgment of the good that is ours every day. We take too much for granted, going about engrossed in our little troubles, pleading for petty things, and all the while blind to the sublime gifts that God bestows so lavishly. If we were to thank God for nothing but the beauty, the miracle, the wonder of the natural world, our song would be longer than the day. We should thank God for the sun, warming and life-giving; the blue sky; the

uds with their ever-changing patterns of beauty; rain, which nourishes the earth and decks the es with diamond and pearl pendants. We should nk Him for the night, the stars, the unspeakable ry of the moon; the seasons; the matchless splen- of the sunrise and the sunset; for nature in its in- te variety—the mountains, the sea, the desert, the ins, and the miracle of life sustained in each of se. We should thank God for all our mental and sical faculties. We should thank Him for all the untary and involuntary functions and activities of body—so intricately created and maintained that yet no human being ever begins to understand m. Thank Him for life, for the very fact of being. p in your prayer and think what this really means o be a recipient of the gift of life, the gift of be-

After you have "made known" your requests ith thanksgiving," give thanks at the end of your yer. Tell God of your great gratitude in accepting you have asked for. Thank Him for the early lization of the desires of your heart, whatever have expressed. Thank Him for the divine solu- to your problems. Thank Him for the abundant ply of all your needs. Thank Him for the work have been given life to accomplish. Thank Him the joys of learning and striving and succeeding! ut and watch with thanksgiving!

Then let gratitude rise from your heart all day g. Thank Him for the things you are inclined redit to "luck"—the green lights as you drove into n, the right material you found without much rt, a business engagement made and kept at the

right time and the right place so that other events of the day dovetailed, a phone call made just before the person you called left for the day. There are a multitude of things to be grateful for, little things that happen all day long. Little things that we are inclined either to overlook or take for granted. Thank Him for ideas, for the hunch you followed that saved time or money or that averted a mistake or even an accident. Thank Him for these experiences and promise to lend a listening ear to catch His every leading. Thank Him for your friends and your loved ones. Thank Him for lessons learned even those learned the hard way. Thank Him for problems, solved and to be solved. Make your gratitude a "sacrifice of praise," which you offer continually to the Most High.

Finally let gratitude be the star that guides you into the more abundant life. Gratitude, like faith, is a light that dispels the darkness of negation and when properly and consistently expressed leaves no place in our thinking for the gloom of discouragement, jealousy, petty criticisms and complaints, hatreds and fears. Gratitude leads us away from the pitfalls of such mental attitudes into the realm of ever-increasing beauty and love and peace and power and every good thing. The results of gratitude are blessings and as our gratitude increases so will our blessings increase. Gratitude for new blessings in turn brings a new crop of good. Until at last we glimpse through gratitude the infinity of God.

My God will lighten my darkness.—PSALMS

Through the Veil

HELEN DOUGLAS FLIGH

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EVERYONE WHO has passed even a few milestones on the way of life is consciously aware of suffering. A short while ago I read the story a child and her first experience with pain. In oes of an aching tooth this little girl demanded her father, "Why must I hurt?" In her subconous mind was the feeling that pain was a personal ront. Her question was a bell that aroused in her her's mind the memory of his first experience with n, when as a child he, too, had puzzled over the oblem of suffering and had demanded of his ndmother an answer to the same question. In contact with life through the years, however, pain l resolved itself into something that man must dergo, not overcome.

The question why man suffers is a never-ending ject of discussion and debate in lectures, articles, l books. Many reasons for suffering and pain have n advanced, practically all of which sound plaue when one attempts to cite the Scriptures in of.

In seeking some truth on which to base a belief he unquestionable goodness of God, a firm faith t God does not allow His creation to suffer unrantedly, one has to admit first of all that "his s are past tracing out" in their entirety. There is ay so much suffering in the world and so many

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instances of seemingly undeserved suffering that one has perhaps to probe beneath appearances for the foundation on which to base a more logical and permanent faith in God's goodness.

That the evil should suffer man thinks is reasonable and just. He remembers it is written, "The way of the transgressor is hard." But then the good suffer too. "Many are the afflictions of the righteous," the Psalmist tells him.

The teachings of Jesus, too, bear out this doctrine. "Thou art made whole: sin no more, less a worse thing befall thee," He bade the man whom He had healed at the Pool of Bethesda, clearly indicating that the man's suffering had come upon him because of his wrongdoing.

The observation that "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance," seems to conflict with the statements that "all have sinned, and fall short of the glory of God."

Adam's senses bore evidence to him of a dual world, a world of both good and evil. Man's senses today bear this same evidence to him. He sees all around him the manifestation of error, and he believes that he, too, has within himself the liability of expressing error. Not alone the guilt of imperfection itself, not alone a personal thought or act of imperfection, but the potentiality of imperfection hangs over man.

The fact that man can be dual-minded, can live in lack, in disharmony, that he can sin, can suffer, can undergo physical death, is obvious evidence that he has fallen "short of the glory of God." "God

nnot lie," it is recorded. God cannot bear false tness to Himself of the lie of appearances. He nnot be deceived. God cannot be of a dual mind, nnot lack, cannot be inharmonious; He cannot sin, ffer, or die. God has always retained His perfec- n, and He makes no concession to the possibility at He might be deluded. He sees and knows only e true, the eternal.

Suffering of one kind or another has been the lot man ever since he realized and acted on his power choosing good or evil. Suffering is the over-all pense of man's error of choice. God made no plan sin or error in His Creation; therefore He made plan for man to suffer. What God did institute s the law. Man did not keep his eye single to the ory of the one God, and because he did not he pays penalty.

There could be no escape from some penalty in- ved in breaking the law. Lawbreaking could not unpunished and unchecked. It could not be con- ned. There could be no balance, the first principle on which God planned His creation, without this ment for error.

Man, however, did not cease from the error of way because he must pay the price. Suffering did deter him from sinning. "Jehovah saw that the kedness of man was great . . . and that every agination of the thoughts of his heart was only continually." One has only to look at the system punishing evildoers today to realize the truth of s. Punish criminals and they grow more hardened. son reformers often begin by appealing to the od in men.

Sufferings and trials are sometimes referred t as "refining processes." Looked at in its over-all pa tern, the picture shows that God came to earth i the form of Jesus to "suffer, bleed, and die," i order that man might not have to do these thing himself. Isaiah says: "We did esteem him stricke . . . and afflicted. But he was wounded for ou transgressions, he was bruised for our iniquities; th chastisement of our peace was upon him; and wit his stripes we are healed."

The suffering of Jesus cannot be compared to tha of any other person. If it could, one might observ that His suffering in the physical body was no mor intense nor of any longer duration than the sufferin of many other persons. Even had He suffered all h thirty-three years, which we know He did not, i would not have been for as long a period as th man who had had an infirmity for thirty-eight year The time consumed by His mock trial and His re trial was not as long as the time taken for mar trials today. The manner of His death was not spe tacular. Many men have died on the cross. The tim that He actually hung on the cross was no longe than that of many persons. In fact, Jesus escape some suffering that other men underwent on th cross. "A bone of him shall not be broken." H body was taken down by loving hands, wrapped linen cloths with spices, and placed in a sepulche "wherein was never man yet laid," a high and king honor. Many men have been taken from the cro and buried in the potter's field.

Jesus was God incarnate, the Christ of God, th eternal consciousness of self, the perfection that ca

know error, incorporated into a body of flesh, a ly that could suffer, could sin, could die, to be- ne an overcomer of error. God's coming in the m of man to suffer ridicule and degradation at the ıds of those for whom He lived and died is the tinctive feature of Jesus' sufferings.

One does not have to understand it in its com- teness to be a recipient of the grace of God. Paul s in effect that though an individual may be one of ninety and nine just persons who need no re- ıtance he has been reckoned a sinner in order that may receive the free gift of God's grace rather n being required to abide by the law of suffering d death. We are also told that in God's sight no n living shall be "justified" in error; by the grace God he can be forgiven for it.

Only because Jesus suffered for man, setting man e from the law of sin and its penalty, can one im exemption from personal suffering. This is the :ace of God." Living under grace is conducive to uller, freer, happier life than living by the law of d. Man can reach a higher plane of consciousness life and love through beholding the grace of God n by beholding His justice. This is illustrated by thief who was caught stealing a chicken. He ed a lawyer and on the day of his trial was very vous and afraid. "Don't worry," his attorney nseled him, "I am going to see that you get jus- e." "I don't want justice," the thief assured him, want mercy."

One need not concern oneself overmuch with the n that God made for redeeming man from suffer- . But one does have to acknowledge it. One has

to avail oneself of it to reap the benefits. "I am th door," Jesus said. "He that entereth not by the doo into the fold of the sheep but climbeth up som other way, the same is a thief and a robber."

If suffering were necessary for the "refining" o the human body or the soul of man, then it woul appear to have been a useless gesture on the pa of Jesus to bear all these sufferings in order tha man might escape them.

"And their sins and iniquities will I remember n more. Now where remission of these *is, there is* n more offering [suffering] for sin. Having therefor brethren, boldness to enter into the holiest by th blood of Jesus, by a new and living way, which h hath consecrated for us, through the veil, that is say, his flesh . . . let us draw near with a true hea in full assurance of faith, having our hearts spri kled from an evil conscience . . . Let us hold fa the profession of *our* faith without wavering; (fo he *is* faithful that promised)."

We can but conclude that the grace that Jesu instituted in man's attitude toward God has its bea ing on the release of suffering (of all kinds) in th body of man, in his affairs, and of the bondage o his soul. Man automatically concedes to God th power of forgiving sins. Jesus came to earth to d the will of His Father in heaven, and His healing o sick bodies and His forgiving of sins were natur complements of each other. The two in the fin analysis are inseparable. It is impossible for man retain the state of mind or heart that brings healin of the body without its counterpart of a well bod It is likewise impossible for him to have a divine

ll body without the belief that God can and will al his flesh.

Man cannot independently hold the thought of rity, grace, freedom, love, and harmony. He must ve the sustaining power of God to believe in these its of the Spirit. The power of God is not of nulative quality. One cannot store up goodness, it were, and then withdraw from God, leaving m out of one's life, functioning on the momen- n gained by previous belief in Truth. God's free ace, like the free air men breathe, must be ap- priated afresh moment by moment as it is needed d used.

The importance of faith in the teaching of Jesus emphasized by organizations like Unity, which ad- nish against arguments, assuring us that "Truth nonstrates itself." With nothing to gain in a per- al way, men and women who have been healed bodily affliction, besides receiving spiritual illu- nation, by believing in and accepting God's love d healing power, are spreading the gospel far d near that God can and will heal all men alike, t He "is no respecter of persons."

"You can be healed," these men and women as- e us over and over again. "With God all things possible." "As thou hast believed, *so* be it done to thee." Accept no substitute belief, they advise. old fast that which is good," and sooner will the avens fall than that you shall not receive.

Man was first created perfect. He instinctively ls that life should be harmonious. Pain and dis- e and lack and confusion are not in accord with values.

"Behold, I make all things new," said "he who sitteth on the throne" in Revelation. This is a new moment. This second of time, wherever one is, is a wonderful time to believe in and accept healing of soul and body. Regardless of the form of "healing" one needs, God is present much more powerfully than any form of negation.

"Where sin abounded, grace did abound more exceedingly," Paul declared. Wherever error appears, in whatever form—lack, inharmony, sickness, disease, hate, doubt—the forgiving love of God, the love that gives forth plenty, harmony, health, ease, love, faith is much more abundant.

"Behold, I come quickly," said the Christ in Revelation.

THANKSGIVING

Beatrice Snider

This quiet, balmy day of autumn
Our own glad Thanksgiving brings,
And I find that I am thankful
For ten thousand little things.

For the pasture lands where grasses
Still catch the glistening dew,
And the varicolored woodlands
Flashing every rainbow hue.

For the wild geese winging over
And the swaying goldenrod,
For all the miracles of beauty
In the handiwork of God.

"According to Thy Word"

L. STEVENS HATFIELD

THE POWER of the spoken word has been recognized for centuries. The writer of Genesis symbolically portrayed it when he represented God as speaking words and creation as a result.

Jesus Christ healed through the power of His Word when He said:

"Stretch forth thy hand."

"Go, wash in the pool."

"Take up thy bed."

"Lazarus, come forth."

He also revealed the destructive power of His Word when He said to the barren fig tree, "Let there be no fruit from thee henceforth for ever."

We have only to experiment to find that words of fear, criticism, hatred, and the like, produce unhappiness and even sickness, while words of beauty, strength, joy, and love create harmony and peace and bring forth health, prosperity, and happiness in abundance.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Your thoughts and words are the tools you use to carve your destiny. When you gird your words with the power of understanding faith, you speak your good from the realm of desire into actual manifestation.

There are no "idle" words. Every word you speak contributes to the furtherance of your life. Your words can energize your body with vibrant life. They can imbue your affairs with the Christ Spirit of harmony and success. They can bless your family, your friends, and your world with happiness, peace, and plenty.

The words of Jesus as they are recorded for us by the scriptural writers are the most vital words ever spoken. They are alive with Truth and filled with tremendous divine power. You, too, have this creative power, but in order to make it effective you must think, speak, and know that God hears you; then you must listen while He speaks to you.

Pray always that you may express your thoughts so that your words may make others feel at ease. Pray that you may express your love so that your words will bring happiness into the lives of others. Pray for strength to keep still when you are tempted to speak words of anger or criticism or hatred.

"Set a watch, O Jehovah, before my mouth;
Keep the door of my lips."

Every word you speak involves the use of Spiritual energy. Your words have creative and directive power, and they shape the conditions in your life and affairs according to the direction that you give them when you speak.

When you speak carelessly or thoughtlessly, you are likely to say things that you do not mean, negative things or things of ill-will about yourself or others. But if you learn to be careful to invoke the guidance of the Spirit of truth before you speak, then your words will be words of truth and love and

/isdom. They will bring comfort to those who are ast down. They will establish harmony in place of iscord. They will lift up the hearts of those who re lonely and discouraged.

"As he thinketh within himself, so is he" is an nfailing index to your self-control, because what- /er you think you express in your spoken word, and outpictures in your life. If you desire to be healthy, appy, and prosperous, you must think and speak of ourself in this light. The quickest and surest way to nprove conditions in your life and affairs is to ain yourself to think and speak correctly.

Your words have power. What you think and y over and over will come to pass.

He that guardeth his mouth keepeth his life;
But he that openeth wide his lips shall have destruction."

Words spoken from an understanding heart ve infinite power to bless, and in blessing others always bless ourself for as we see Truth at work others we rediscover it in our own life.

Often we fail to realize that the lack of good in r life is due to the kind of thoughts and words it we are sending forth, for all that we send out arns to us: kindness, generosity, helpfulness; or opposite, meanness, stinginess, hindrance.

When you discover yourself being critical in ught or word, it is time to become aware of the ith of your divine self. Those who appear to be ing inharmoniously do not need your condemna- n but your blessing. Let your acts and words re- l your loving attitude toward others. Patiently egard any seeming unkindness and look beyond

appearances so that you may judge according to God's law of love.

Through words of faith, hope, trust, and love you can draw blessings to yourself, and you can give out blessings to others, but you may speak endless statements of Truth without results if you do not build them into your consciousness.

"Thou shalt also decree a thing, and it shall be established unto thee."

God created the world from void and darkness through the power of His word. He said, "Let there be light: and there was light." You too, can create through the power of your word. You can bless yourself, your family, your friends and call that blessing into manifestation. You can heal the sick, bring harmony out of chaos, plenty out of lack, happiness out of sadness by forceful "words of uprightness." Mightily your words go forth to do their perfect work, so when you speak them be sure that you send them out to fill your life and the lives of those around you with hope and joy and peace and love.

As you ascend into spiritual consciousness, you base your own words on the words of Truth. You make every utterance chord with the Spirit of truth. By your words of Truth, you can speak whatever you desire and see it manifest as a creation of the word of God.

"By the word of Jehovah were the heavens made . . . he spake, and it was done."

You have it within you to unfold in the Christ consciousness as steadily as you please, and you will find that you manifest eternal results according

ou work within. You cannot justify the spoken ord or profess Truth except by living the life of ruth—your own unfoldment demands this. Whatver you dwell on in thought and express in word ill find an outward expression in your life. Your ords are mighty to uplift and bless all who hear em. They are equally mighty to tear down, humilie, and destroy.

Knowing that God stands behind each word of ruth you utter, you can declare health, happiness, id abundance for everyone you meet in person or thought and know that through you He directs is blessing into visible, tangible realities.

Turning from outer disturbing things of the orld, you can hear the voice of God within you. ou can hear His word of Truth, and acting accordg to the divine revelation that He gives to you, u can profit by His wise counsel, be filled with His sdom, and establish His will of perfection in your orld.

Your mind is a fertile soil ready for the planting the seed. If you sow life thoughts, you will reve a harvest of strength, vitality, renewal, purifiion, and perfection. If you sow thoughts of subace, you will reap just recompense and financial bility. If you sow thoughts of love, you will reap pect, good will, and understanding. If you sow oughts of peace, you will reap right adjustment yourself and for all whom you know.

Let your words and acts reveal your loving atde toward other persons. Patiently disregard any ming unkindness and look beyond appearances that you may judge according to God's law of

love. Do not condemn those who appear to be act-
ing inharmoniously but bless them so that they
may feel called on to express their innate divinity.
When you discover yourself being critical in thought
or word, remember that by harmonizing yourself
with God's law of order you open the way for di-
vine order to manifest in all that you think and say
and do.

High thinking, right speaking, prayer, and medi-
tation help you to abide on the mountaintop of con-
sciousness, and from there your Christ light will
radiate to the circumference of your world, illumi-
nating all your way, directing all your activities, keep-
ing you from judging by appearances, and making
you tolerant of other persons.

By your words you shape your life. When you
say you are strong, vital, alive, and well, you feel
your body tingling in response. When you speak
words of prosperity, you feel a quickening of the
mind that cannot help but give forth rich ideas.

It behooves each of us to resolve this day to use
only positive, uplifting words. If you carry out this
resolve for one day, watching each thought and
word carefully, you will be richly and joyously re-
warded.

"The word is gone forth from my mouth in
righteousness."

"The word of God is living, and active . . .
quick to discern the thoughts and intents of the
heart."

"Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles."

"The tongue of the wise is health."

A Basket of Weeds

ZELIA M. WALTERS

"WHAT HAVE YOU there?" asked a friend, meeting Anne, who was returning from a walk. "It looks like a basket of eeds. What are you doing with them?"

"I'm going to arrange them for an entry in the ower show," smiled Anne, "and take a prize."

"You're a clever person, Anne, but I'd have to e that to believe it. After all, those are just ugly eeds. There are limits, you know."

A week later Anne took her friend to the flower ow and showed her the entry with a prize award side it. She had placed russet and gold weeds and rries, tall seed stems and drooping sprays in a de, dark bowl, and with a handful of bright an- als from her flower garden she had made an ar- ngement of beauty.

If we had to cultivate and coax the dandelion to oduce two or three blossoms a season, we might nsider it one of our treasured flowers. But the ndelion spills its beauty prodigally over the coun- side, and we call it a weed.

But weeds, carefully arranged and put in other tings, can show unexpected beauty—and it does t take an artist to do it. All we need for the weeds ut us is a seeing eye, patience, and love. And en one person discovers the grace in any weed, n others see it, too, and go out to bring in sprays berries, tiny flowers, seed pods, and leaves.

The weeds speak to us in parables. We find much in our life that we should like to pull up and cast away. People, circumstances, surroundings, we impatiently call "weeds" and try to be rid of them. Yet, there is another, and perhaps a better way.

Let me tell you about Regina, a schoolteacher. She chose this profession, hoping to achieve great things through teaching. Her first school was on the West Side of the city, where there were comfortable homes and well-trained children. That year was a joy. She liked the children, and they adored Teacher. She felt that she was able to teach and guide them. But the next year she was assigned to the South Side. Itinerant workers lived in this section, where there were many trailer camps and poor homes—homes where both the father and the mother worked in factories, homes with children running wild and no provision made for wholesome recreation.

Regina looked at her class the first day and her mental reaction was: "These are weeds. Is it any use even trying?" These were bold, defiant children, underhand, sneaking children; some already looked beaten down by life. They were untidy; many were dirty; many had vacant looks on their faces; some were rebellious.

But Regina did not give up to that unhappy impression. She was a real teacher, feeling that she had something to impart that would be an influence for good. These children needed her. She rose to the challenge. By the end of the term she would not have gone back to the pleasant West Side room. And the children of the South Side school adored Teacher. They washed their faces and tidied their

othes in an attempt to duplicate her immaculate ppearance. They imitated her language, and swear- g slowly disappeared. They still fought like little imals at times, but they were beginning to take eacher's advice to look at the other fellow's side in disagreement. They stopped to admire the flowers at appeared on her desk each day. They memo- ed the lines of poetry she placed on the black- ard. They kept the room clean; then they ceased rowing trash in the schoolyard, and next they ok to policing the street around the school to keep clean. Regina was generous in giving praise, so at even the slowest one of them felt he was get- g some of the lessons.

Weeds! Well, yes, some of them grew in neg- ted yards and waste places. But weeds looked with seeing eyes show unexpected beauty. They n be brought into the company of flowers and take place of dignity. They fulfill a law to which all ist conform: they serve the double purpose of use d beauty.

Sue is a homemaker. For a while she felt that she d mistaken her calling. She looked at the mem- s of her family and frankly considered them eds. What was the use of trying to do anything h them? But Sue sought for wisdom in the one ce where it is never denied the seeker. And God Father told her to look at them once again. Her band was silent and morose around the home, scarcely spoke a word in the evening unless it to find fault. Her daughter was impertinent and ssy, and her youngest child did so poorly in ool that she wondered if he was too stupid to

learn. The oldest boy had been her one hope; he was bright and attractive. But when she learned that he was keeping bad company, she felt like giving up the whole matter of trying to make a home.

But when Sue cast her negative attitude away she saw many things to do. The whole family liked the country. Then why were they living in the poorest section of a busy city? If they moved to the country, some of the problems would be solved at once. Still guided by the loving hand, she found a place outside the city on a direct car line to her husband's place of employment. There was a larger house, a garden, an orchard. There was a wood just beyond the meadow and a stream at the bottom of the garden. No, the weeds did not turn beautiful overnight, but each one in the family wanted to do something to improve the house and grounds, and they worked together with a will. There was no more sulking, no more insolence, no more evenings spent in doubtful places with a questionable gang. There was no more wondering if the youngest child was stupid, for he had something to do with his hands and mind, and his ability developed like a budding flower. No, the family did not come into beautiful harmony in a week's time. But day by day there were small points of improvement to be noticed. Sue knew now that the place of wisdom is always open to those who seek. Even in the first few months, she saw something entering the lives that had been given to her to love and care for. She never doubted them again. They were not weeds to be cast away. They were showing their beauty and coming into their place of usefulness in the plan of life.

Andy wanted to prepare for a profession. hrough his own efforts, he was able to study for /o years. Then he had to quit. The family needed oney badly, and there was a factory position open at paid more than he could hope to earn even after ars in his chosen profession. He went to work in e factory, and he hated it. Weeds! Was he not mpletely surrounded by them? What possible ance was there for his development on an as-mbly line? What was he learning? Nothing! What is he accomplishing? Nothing! And what relation-ip could there be between him and his associates? hy, they were the very dregs of humanity! He sat ar them during the lunch hour and heard their e remarks and noted how they laughed at stupid es. Weeds!

But Andy had not closed his heart completely the inner voice that had urged him on from his liest recollection. Weeds! He began to revise his st impression. That stolid-looking "foreigner," o could hardly speak English, was putting in over-e to keep his younger brothers and sisters in ool. That boy who had come to the factory from farm had not come for big pay; he wanted to be a acher and was saving money for his schooling. at man Steve who told the silly jokes had a real nt for drawing caricatures; there would be a ce for him in this field. Andy first moved out of negative corner when he began to encourage ve with his drawings. He suggested where to send m, and when the first acceptance notice came, he s even happier than Steve.

Weeds! None of them was without some hidden

seed of dignity, kindness, and a desire for co-opera tion for the common good. Perhaps they might seem out of place in a formal garden, but they had their place in the great garden of the Father's world. There is no prized flower or despised weed in that garden. Every one has a place where he may grow to the fullness of his power. And if even one of them should fail to grow to maturity the whole world would be poorer.

Paul was a policeman in a small, busy city. He had not intended to do this kind of work. His father had been a policeman, and Paul was aware of the drudgery, danger, and monotony of this job. He felt that policemen are blamed whenever things go wrong and are not appreciated for their efforts in maintaining law and order in the community. But when Paul needed work, this seemed the best job open to him. So at thirty he was a discontented policeman. He patrolled Water Street, a garden of weeds: children running wild, a teen-age gang terrorizing the neighborhood, fathers hanging around taprooms, mothers going about their chores in a spiritless and slatternly manner.

Paul's eyes were opened the day he found the toughest boy of the gang crying alone in a shed. The boy was fearful of what would happen to him for the result of one of his escapades. So Paul went along with the "tough" boy to confess and to make an offer of restitution. He did not need to point out what happens to the lawbreaker; the boy knew. But Paul was able to establish some sort of bond between the boy and himself. It did not happen over night, but a year later there was no tough gang. A

old house in the neighborhood had been turned into a recreation center for boys and girls. The boys and their parents had done the work and transformed the old house into a clean, cheerful place where constructive activities for youth could be carried on.

The restoration of Water Street came as the result of one policeman's understanding of one bad boy's problem and his doing something about it.

Weeds! Paul would not have applied that word to his boys. They needed advice and leadership, and there was not one boy who failed to show something fine and strong within.

Rex is in the military service. He never would have chosen this career. He does not think wars settle anything, and he certainly does not want to kill anyone. But his country drafted him. He had had a small writing job on a magazine and had hoped some day to write articles and books that would receive recognition. He seemed to be in a field overgrown with weeds. Some, confused and frightened, covered their misery with a shell of rough bravado. How could Rex find even one friend among them? And there was no possible time for writing, he thought. The exacting military drills left him so tired at night that he went to bed as soon as he was off duty. He resented losing everything he had planned and worked for. But what did it matter now?

Then one day Rex saw an act of courage that thrilled and inspired him. A most ordinary-appearing boy risked his life to save several other soldiers and incurred injuries that sent him to a hospital. Rex learned something in watching the reactions of

the men of his company that day. He was not sleepy that night. He sat down and wrote a story and sent it to the magazine he had worked for.

Yes, they used it, for it was a story of a common man's heroism, and it was written from the heart.

"What was the matter with me when I went around thinking this was all time wasted? Anyone who cannot find real things to write about here among these men simply isn't fit to be a writer!" Rex marveled.

Weeds! Oh, no! These men had something fine growing up strong within. They had heroism, a sense of brotherhood, and a willingness to put the welfare of others over self.

Rex fits in now. No, he has not changed his inner convictions, but now he wants to do his share in fighting for freedom, the brotherhood of man, and the common good.

Any one of us can learn the truth about weeds. If we but open our eyes, we shall see with astonishment the fine things growing up in waste places. And we can learn the secret, if we try. At times the people and the circumstances about us may seem so devoid of any good that we can hardly keep our courage. But those persons who refuse to be defeated by the bleak, limiting things of life are the ones who receive life's great prizes.

They use the weeds!

Bless Jehovah, O my soul,
And forget not all his benefits.
—PSALMS

Be a Discoverer

LESLIE E. DUNKIN

WHO HAS NOT thrilled from reading about the explorers sailing the high seas seeking new lands and treasures? Who has ot thrilled from the accounts of the pioneers mak- ng their way into the unknown wilderness of the New World? Yet new worlds and new treasures re awaiting you today, if you will be a discoverer.

One of the greatest thrills of my life came when member of the Sunday-school class that I teach ch week explained with his tightened handshake n leaving our room, "Thanks for helping me to iscover something this morning I had never real- ed before."

"There is something you can really discover ev- y day!" I reminded him.

"If I only knew as much as you do about the easures of the Bible," he continued. "How can I?"

"From the Bible there is much, much more await- g your discovery," I assured him, "if you will only a discoverer daily."

The Bible is a means toward an end, not an end itself. Let us not make the mistake of setting the Bible itself as a god to be worshiped. We e not rich merely because we have a Bible or even ve memorized many of the verses and chapters thin its covers. The Bible in itself is no treasure. e may know every word from the first to the last d still be poor and destitute.

The Bible is a guide for us to the eternal treasures of right living. A guide is of little or no value to us unless we are ready to accept directions and suggestions and then to follow them in our quest for the real treasures of life. If the Book is kept closed or is merely read without being followed or is used to start and continue religious arguments over differences of interpretation, no treasures will be found by the individual.

Two steps are necessary for a complete discovery to be made. The first is a clear reading and understanding of the directions that point to the treasures of right living. The second is to seek and then to use personally the matchless treasures. Your discovery is not complete until you have taken the second step.

A true discoverer regards the Bible as a guide to the finest living for any time or for all times. He is not concerned so much about mere information found within its contents. Nor is he troubled about technical interpretations for argument's sake. Jesus Himself expressed the discoverer's attitude toward these when he commented to His immediate followers when they were discussing or arguing about some inconsequential point, "What *is that* to thee? follow thou me." The Bible is the personal guide to that "following" or the desired living. You are to use it as such, if you would be a discoverer.

When we approach the Bible with the purpose of a discoverer, to find the way to the treasures of the finest living, the contents of the pages are seen in a new and clearer light. However, even then all of it may not be clear or seem to be usable. Th

hould not lead us to discard or to ignore what is lear and quite usable.

Let us turn to the Bible each day to find new or epeated directions to the finer way of life. As soon s a new or old direction is found, let us follow it at nce and discover another treasure of life. Our doing is makes the Bible live in our life. When its di-ctions are followed, the treasures of life will live t us because of our discoveries.

If we hasten to complete each discovery, as soon s we find clear directions in the Bible, we shall find ir understanding of other portions of the Book in-easing.

Our discovery efforts will grow steadily and rap-ly as we progress. We discover not so much the ble itself, but rather how to use it to find the real ing treasures all about us. What formerly seemed be confusing and impossible, becomes quite clear d almost miraculously possible.

By our right discovery of the Bible and its use r us, we find that we have discovered life, ourself, d those about us. We are living in a land of enty, a world of plenty, and an eternity of plenty. is vast wealth of understanding and enjoyment is iting all about, for us to find and use. We dis-ver God and the many blessings and joys that are s. With each day's arrival, let us be discoverers. en a new day will dawn for us, and we shall see fuller meaning of each day.

The God of peace . . . make you perfect in every good thing to do his will.—HEBREWS

This Is Faith!

MARY L. KUPFERLE

IS IT HARD FOR YOU to "have faith" today? Is it harder today to be steadfast in faith than it was yesterday? If so, then be grateful rather than dismayed, for therein lies your reward. It exists even within that seeming inability to remain firm in absolute faith. The strong, steady light of unwavering faith of those whom you have seen surmount obstacles and overcome adverse conditions has grown within their hearts in the same way yours is growing within you now. They, too, have prayed not one prayer of faith, but many.

There are problems that try us all, to the very point of despair and heartbreak, and yet, it is at that point we can arise to our greatest conviction and most powerful authority as children of God. It is at that point we take another step forward into a steadier and more assured consciousness of the reality of good. The Father has not mocked His beloved heirs by placing within them a meager supply of faith, just enough to meet a few small trials, but has bestowed upon all a glorious and resurrecting faith more than sufficient to meet every need.

Whether it is the appearance of illness trying your faith in health, whether it is the appearance of lack trying your faith in abundance, or the appearance of fear and inharmony trying your faith in love, you have within yourself a Spirit of faith greater than any physical appearance or any false belief

obstacle. The Father has given you this faith, and has meant it for good, has meant it for an active, living force of good.

It is by positive action that our faith in God, in good, develops and waxes strong. A friend, sorely tried in many ways, wrote recently, "There was a time when I thought it would be impossible to make the trip to a government hospital and undergo necessary examinations. I was informed two weeks before the time to go and immediately began to pray and to change my fearful thinking into positive thoughts about the matter. I was delighted and surprised too at the way God gave me the power to overcome fear and to have peace of mind throughout the two weeks and during the trip. Now that I have been retired and one phase of my life has been changed, I'm sure another will start soon for me—I can hardly wait to learn what it will be!"

This is faith, dear friend! This is faith that is active, uniting heart and mind with its rightful inheritance of every good thing. This is faith that is being put to daily use. Are you thinking, "But I don't have that much faith. I wish I did—I wish I had more. I wish I had the courage to believe I can be healed (or prospered, or loved) but suppose I begin, and cannot finish—then I would have less faith than I have now!" Listen, beloved of God! The Father has not given you a spirit of fear or of weakness or insufficiency but of power and of love. All the concept of His heavenly kingdom is to be claimed not by sight but by faith, the kind we glimpse within the heart, then put into thought, word, and deed.

It is through daily exercise that our faith be-

comes stronger. It is by believing in the good we wish for, by daily and hourly expecting the good we hope for, by beginning to put that "wish" and that "hope" to active use, that we become more and more aware of the unlimited possibilities of faith.

For great numbers of those sick, lame, and needy who came before the Master two thousand years ago, their transforming faith, in the presence of the wonderful Way-Shower, had been nurtured from the first hour they heard of His teachings and His works, and felt the spark of hope flame up within their being. Many of them came from afar, spent weary and painful days and nights in the hardships of travel on foot. Do you not suppose that, along the difficult way, they were besieged by discouragement within themselves as well as from strangers and had many doubts and misgivings as to the wisdom of their desire to believe?

It is not so difficult to have faith in one moment of inspiration, but it is difficult, for all of us, to continue in that faith day in and day out, through both success and defeat. No doubt there were many in the Master's time who gave up and turned back, finding the requirements too great, the deprivations too many. But for those who remained steadfast in pursuit of faith and its meaning, the reward was unfailing and far beyond their highest hopes and expectations.

If someone we know well were to relate to us one wonderful experience after another of healing of supply evidenced in their life through faith, if he were to tell us of the marvelous works faith had wrought for him in *this* day, it might mean more

us than if we read story after story of healing and blessing in Jesus' time. It would bring home to us the truth that faith knows no favored time nor age, but is as powerful a force today as it was two thousand years ago, and as it yet will be two thousand years hence.

And yet, it is not, as Job says, by the "hearing of the ear" that our faith becomes strong, but when we can say "now mine eye seeth thee," when we can "see" within our heart what faith means to us personally, when we can feel its power and presence within our own life experience, when it becomes to us a living word whose whisper rises above and silences every clamoring doubt and fear.

The most frequent advice of the Master given to those who came to Him for healing and help, was simply "believe!" "Have faith!" Why? Because faith is the basis for the fulfillment of every good thing in our life. Faith in perfect well-being is the basis, the substance, of all health. Faith in abundance is the basis, the substance, of all supply. Faith in harmony is the basis, the substance, of all love. It is the basis of all the "greater *works*" the Wayshower has told us we are to do today.

Many persons, long ago, thought they sought a man named Jesus, a man with extraordinary gifts of healing and blessing, someone who could offer them freedom and liberation from their fears and ills. But they actually sought, and within their inmost being they desired for themselves, communion with the Christ Spirit, which the man Jesus exemplified, a oneness with the spiritual nature He portrayed. It is the same with us today. There may be two thousand

calendar years between the seekers of old and ourselves, but the inner needs are the same, the spiritual desires are the same, and the kingdom and its laws of reality remain unchanged.

You and I need to turn within, acknowledge and put to use the faith already within our heart, in order that we may begin to behold with our "inner eye" the wonders of our individual heritage of a living faith. That is what faith is, the movement of the inner longing for good into living action, thought, word, and deed.

Whatever your need of this moment, for health, strength, courage, supply, happiness—whatever it may be, within you, not within someone else you think more accomplished and gifted, dwells the vital life substance and power of all the good you can desire. Yes, you have within you all the faith you need for the perfect manifestation of any good thing. God did not promise that it is His good pleasure to give you the kingdom and then go back on His promise. He did not give you the inspiration of the life of His beloved Son, and then expect you to forget the wonders of that life.

Divine purpose lives behind that glorious promise, and divine purpose lives within the story of the Master's life. The Father intends for you and me to believe Him and follow through with that belief by putting it into our thoughts, words, and actions. He intends for you and me to walk in the footsteps of the Way-Shower and actively put to use the things we have been taught. He intends for us to realize that the faith within us is a dynamic faith of mighty works!

Mightier than circumstance is the faith within our heart in the love of God for His children, in the Christ heritage you possess. You have the authority and the command to take this faith and use it for the benefit and the blessing of yourself and all mankind. Through it, you have all courage, all wisdom, all joy, all peace; through it your ears are untopped and you hear, your eyes are opened and you see, you know within your heart and mind the kinghip that is yours—you know, even now, that you are the victorious and beloved son of the Most High!

Prayer for Peace

Pauline Tyson Stephens

"Thy will be done," I pray;
And when Thy will is done
No more will mankind hear
The roar of bomb or gun.

No more will hate and strife
Send out their hideous call;
No more will tyrants rise
To hold the world in thrall

For when Thy will is done
The din of war will cease,
And Thou alone will reign
In everlasting peace.

The Word Became Flesh

EVA BELL MORRIS

IN THE JOURNEY from sense to Spirit, the transition from intellectual understanding to heart understanding must be made. When we take our first steps into the realm of Spirit, the affirmations that we make should not become too firmly fixed in our mind. To be of value, thoughts must be free flowing and flexible. This is especially true, since they must flow on the stream of consciousness if they are to heal, to prosper, and to bless.

We live in an age of unprecedented mental activity. Courses in every conceivable subject are offered in schools, and extracurricular activities afford further possibilities for technical and specialized training. Man has come to drive his mind to intellectual achievements as he drives his automobile at an ever higher speed. The brain is taxed with a multitude of thoughts and beliefs which it must keep available for instant reference.

It should not be difficult for us to believe, then, that the average mind will encounter difficulty in reconciling the viewpoints of the mortal and the spiritual world when this mind first learns of Truth as revealed in Spirit.

A businesswoman came to me for Truth literature when great problems sent the walls of her world crashing about her. She is a woman known for her ability to handle large business transactions. She held an important position for the Government

World War II. She reads extensively and can hold her own in conversations with men from all walks of life. After she had read some of the literature that I gave her, she said to me, "I simply do not understand these books and magazines." Does this seem incredible to an earnest student who has studied and thought much about Truth? I do not mean that all of us get the whole Truth at a first reading. We have to go back again and again in order to find the treasures of thought.

But the woman to whom I refer explained that words of Truth were like a strange language to her. She said that she had never given any thought to God before. She had always felt all-sufficient and had never felt a need for help. She said that she had read the words over and over, and they remained merely words that did not penetrate her consciousness. I tried to explain to her that a mind attuned to buying, selling, and competing in the business world must bridge the chasm that separates it from the one Mind when hunger for God at last gives one no peace. This bridging allows the material mind free access to the invisible source of ideas. And not only the mind must relax into a new tempo that gives it receptivity, but the body must relax also. I am happy to say that this woman is learning to bridge the chasm because she has brought to the undertaking all the determination that made her successful in business.

We have been accustomed to keeping our attention centered on the intellect, from which our words are spoken. When we begin to affirm life for our body, which has become tense from the speed of a

mechanized world, we find it unconsciously throwing up barriers of resistance. Of course, the words of life that we speak must first be rooted in the mind as an attribute of God, the eternal principle of life. And it is true that our mind does permeate our body in a sense, but because a thought must first come from the mind, it must not be allowed to become imprisoned there, or it will fail to flow out on the stream of consciousness to do its healing, prospering, success-giving work.

Every word that man speaks has an idea back of it. Whether it is a pure idea straight from the mind of God or whether it is distorted by mortal vision, it will carry power according to the speaker's realization of his oneness with God. Through union with Divine Mind, man creates ideas and words. Therefore, when he begins to unfold spiritually, the closer he can come to realization of his potentialities as a divine being, the more heart understanding he will be able to put into the speaking of the word. And the more heart understanding he can put into words, the more power they will carry to the cells of his body.

When the Truth seeker begins to speak the word love, he must first establish in his mind a new conception of the meaning of love. Heretofore, his understanding of love has been based on the human belief of personal love, which is selfish, lawless, and fickle. He must understand the meaning of divine love as a quality of God and know that it is not only a harmonizing and unifying power but that it is universal in application. After he understands the meaning of love in the universal sense in his mind

he must proceed to develop it in the heart. In prayer and meditation, he must reach out toward God that he may actually feel throughout his body tissues the mighty, tender, healing, and forgiving power.

Many techniques are given for incorporating the divine attributes in consciousness, and they are all helpful. But in the final analysis, the seeker must evolve his own technique for building new flesh by the spoken word of Truth. He can think much about God; he can meditate on the qualities of the one Most High; he can reach out toward the sustainer of his being with love; and he can listen with ears that become spiritually quickened to catch the messages of the still, small voice. Even in the silence of the night when he awakens, he can think of the Father and cultivate His presence. If the word is to become flesh, he does not forget his Creator but is ever mindful of His presence.

We read that the life of the spoken word is a form of energy that transcends the life current carried by the blood stream. The spoken word is carried through the subconsciousness by the thought until it becomes an automatic functioning of the Holy Spirit in the cells of one's body. Life, light, love, and power are gradually incorporated into the cells until the transforming of the body attained by Jesus is on the way. Do I hear someone say, "Possible, but not probable in this day and age"? To this, the only reply is "We have our example in Jesus, and did He not say 'He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he [you] do'?" We must not limit our goal. We have all eternity in which to press on toward it.

Why not be about the Father's business in all earnestness with the goal of perfection ever in sight?

"In him we live, and move, and have our being" need not be a theory postponed to some future day for realization. Dedicate the simplest tasks of the day to God. Invoke His love and feel it flowing through your hands in every task that you do. It will result in better work. Invoke His presence when you are washing the dishes or scrubbing the floor by saying, "God is all there is." The floor will be cleaner with seemingly less effort, and there will not be the usual sense of weariness. If tension arises when one is cooking a meal, one need only relax in His presence to have the work progress at a smoother tempo and with a greater sense of pleasure and achievement. After a time, if one is diligent in remembering the Father in all that one does, the power of infinite love begins to flow freely through one's words, one's acts, and one's feelings. Then, indeed, is the Holy Spirit building God as love into the flesh.

Can you not imagine a world in which all people consciously work not only to plant love in their minds but to give it life in the flesh through heart understanding? If love flowed on the stream of the universal consciousness because of individual effort, wars would cease and the memory of them fade from the race mind. Greed in business and politics would quickly give way to the Spirit of the living Christ, which would permeate all human relationships. Then His children living, moving, and expressing Him would manifest His glory.

An impossible dream? Those who have realized the Word become flesh, even to a slight degree, will

have no difficulty in visualizing the world that God created and in which He set His highest creation, man. It means that all of us in various stages of unfoldment who desire to express the Christ must change intellectual understanding to heart understanding, and feel the power of the words we speak. Reach out toward this invisible Spirit that is in all, and through all, and over all until there is such perfect at-one-ment that the sensation of being separated from the source of one's being is forgotten.

Give over without reservation control of the body temple to Him. Make the heart such an altar that you may turn to it as a place of peace when the winds of material conflict blow furiously. Dedicate the mind, the hands, the life to God. Consider no task too humble to be dedicated to Him. As the mind establishes new thinking habits, bring every motion, every sensation, every limitation, every desire that does not harmonize with the new thoughts under control so that there will be no short-circuiting in the process of building true words into the flesh. Difficult? Perhaps. But it is a task that we have to set ourself about sooner or later. Why postpone the effort and the resulting rewards?

After one has reached out toward God, let him "stand still, and see the salvation of Jehovah." From him will emanate a spirit akin to the divine that will lift the thoughts of those about him to a higher plane from which they will not descend.

"In the beginning was the Word, and the Word was with God, and the Word was God." And later John says, "And the Word became flesh, and dwelt among us . . . full of grace and truth."

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ light in me is my hope of glory, and I am constantly renewed in my understanding.

Prosperity: I am thankful for the assurance that God is my all-providing resource. I rest in Christ opulence, and my prosperity is assured.

Healing: I rest in the almightiness of Spirit, and I give thanks continually for the Christ life that is harmonizing my mind and healing my body.

INSTRUCTIONS—The first step in learning how to pray aright, is to be faithful to the silence hour every day.

Prayer sets into activity the most powerful, far-reaching force in all the universe. In every experience is the great eternal I AM, strong, beautiful, divine. Commence with Spirit daily within your own heart. Read and meditate on the Illumination, Prosperity, and Healing lessons that follow, taking up each one separately, then, concentrate on the affirmation that closes each lesson. Your realization of the affirmation is the seed word that will grow into a rich harvest of good.

Spiritual light calls forth Truth from heaven. It is the understanding of Principle and in divine order always comes into consciousness. "And God said, Let there be light."

Christ light is your hope of glory. In prayer declare that your mind merges perfectly with Divine Mind and that the glory of the Most High is poured out upon you. You will find that you are lifted up into the consciousness of reality.

You cannot affirm too often: "I am the illumined child of God;" "I am intelligence;" "The Spirit of Truth leads me into all Truth." Such affirmations waken in you supermind powers, and make you open and receptive to spiritual revelations.

Spiritual understanding is not something mysterious. It was implanted in you by divine intelligence, which is another name for God. Open your mind to the Christ light and in perfect faith claim that you have received. Affirm Christ as your wisdom. Realize the order and harmony that result from its directing power of Christ.

Jesus taught freedom from mortality and proclaimed His glory so persistently that He energized our thought atmosphere into light. This light is spirit power. To remove a mental cloud that obscures the light of Spirit, declare that all darkness is dissolved by the illumining presence and power of Christ.

Join daily for one month in this prayer:

Christ light in me is my hope of glory, and I am constantly renewed in my understanding.

Faith is of the mind. It is the match that starts the fire in the electrons and protons of innate Spirit substance. Thank God for spiritual faith that keeps the doors of supply open wide.

To demonstrate abundantly for both spiritual and material needs, you must build a soul structure with faculties capable of functioning perfectly on either plane of consciousness.

As you become familiar with what metaphysicians term omnipresent Spirit substance, visible only to mind, you discover that its nature is to sustain and enrich any idea projected into it.

Open the way for great demonstrations of prosperity by recognizing the one Source, by thanking the Father for spiritual awakening, by affirming that you are alive to your opportunities, and by acknowledging that you are one with divine intelligence. Quicken the indwelling, interpenetrating substance by claiming it as your own. Meditate in this understanding and give thanks to the God of omnipresent ideas for His opulence in your life and affairs.

As you continually take cognizance of the character you are giving to the substance of your thoughts you realize that you are functioning in the rich mind of Spirit. Then shape strong affirmations of abundance and praise God that your efforts are bringing forth a bountiful harvest.

For the coming month join us daily in this prayer.

I am thankful for the assurance that God is my all-providing resource. I rest in Christ opulence, and my prosperity is assured.

The question, "How do we speak words of anksgiving and praise effectively?" is often asked. First realize that the I AM is the polar star around ıich all your thoughts revolve. When speaking the ɔrd of health do it in the spirit of triumphant anksgiving. If the keynote is joyous thanksgiving, ve it expression by putting joyousness into your ice. If it is a word whose keynote is love for the ɔod health you have received, let the warmth of ur feeling overflow. If you are singing a song in ıich thankfulness for life is the theme, let the joy- l life idea have full expression. It is the spirit in ıich you do a thing that impresses the mind and ıses a change in consciousness. One idea that is lt is infinitely more valuable than a hundred only ɔught about.

Increase your vitality by blessing your body and ving thanks for perfect health. It has been found experience that a person multiplies his blessings being grateful for what he has received. Grati- de even on the mental plane is a great magnet, d when gratitude is expressed from the spiritual ındpoint it is powerfully augmented.

Render unto God your gratitude for manifold essings. "Surely goodness and lovingkindness shall llow me all the days of my life."

Affirm with all your faith every day for one ɔnth:

I rest in the almightiness of Spirit, and I give anks continually for the Christ that is harmonizing my mind and healing my body.

LIBRARY PACIFIC SCHOOL OF RELIGION

Peace That Is Power

ELIZABETH SAND TURNER

PERHAPS AT NO TIME in recorded history have more people longed for peace than at the present time. The situation of the world is indeed perilous. All nations are involved in international dissension. Progress along every line of communication has made it impossible for any one country to be sufficiently isolated to protect itself against aggression. The time has come when all peoples are compelled to take their stand for peace or for war, and without exception, they declare for peace. Unfortunately, however, there is a vast difference of opinion as to how this *summum bonum* is to be achieved. The totalitarian nations desire peace to be maintained by force of arms. The democratic nations idealize peace to be brought about by demobilizing armed forces.

Even individual ideas of peace differ markedly. Some persons are willing to surrender their rights to an aggressor in business or family life. They are the peace-at-any-price folk. This is an unwholesome attitude, for it leads invariably to a friction that becomes more dangerous with passing months and years. There is no practical advantage in condoning the mammon of unrighteousness. Such action insures only a temporary truce at best.

Then, there is the type of person who pretends there is nothing wrong and refuses to seek a solution. It is easier to claim that all is well "in the be-

f possible worlds." It was this kind of security for hich the prophet Jeremiah denounced the false riests and prophets: "They have healed also the art of my people slightly, saying, Peace, peace; hen there is no peace." His countrymen were clos- g their eyes to the fact that, although Judah was ijoying a period of quietude, the might of Chaldea as growing; and unless they took means to pro- ct themselves, Judah would be overrun by the rger country.

Nor was Jesus in accord with the counterfeit ace of His day. "I came not to send peace, but a ord," He declared. One is apt to overlook this tement, for we think of Jesus as the Prince of ace, and these words coming from His lips seem t of character. However, Jesus did not subscribe to e peace that exists outwardly but has no roots in e hearts of men.

Rome ruled Judea and kept the peace by armed ight. The Jews seethed with resistance and rebel- n, which broke out in 70 A. D., resulting in the struction of Jerusalem and the dispersion of the wish people as a nation. As Jeremiah before Him, sus urged the people to find their security in God. s message was not designed to aid in the continu- e of "Peace, peace; when there is no peace," but bring a dynamic, revolutionary message to men, ich, sharp as a sword, would pierce their apathy d arouse them to the realization that the only ace which can last is based on understanding and npliance with the laws of God. His was the word Truth, and when Truth cuts through the mortal nsciousness, there is inner dissension (war) until

the foes of one's own household of mind and hear
are routed.

Romain Rolland, the French writer, once saic
"Peace is not the absence of war; it is the virtue tha
is born of the vigor of the soul." Genuine peace i
the inward serenity that springs from the soul's spi
itual vitality. This peace Jesus referred to when H
said, "Peace I leave with you; my peace I give unt
you." He spoke these words to the apostles at th
Last Supper. Though aware of what was befor
Him, His heart was tranquil. Such peace is what th
great mystics term the central peace of God. The
carefully explain that it is not the calm meeting o
some crisis in the physical or conditional life of man
these are mere periods of quiet, which soothe whe
strife is over. The central peace of God is a power i
and of itself. It overshadows the soul in the midst o
disastrous outer conditions, as it did when Jesu
spoke those immortal words on the eve of His su
preme test. That is why it is called the "peace o
God, which passeth all understanding." It is incon
ceivable to man functioning in the human consciou
ness. To him, peace is still the "absence of war." H
has no concept of inward peace amidst outward co
flict. The central peace of God is His gift to the or
who has arrived at the full understanding that h
life "is hid with Christ in God." This is the pea
that the world needs so desperately.

How may we attain it? It cannot come from th
external. "Not as the world giveth, give I unto you
The only peace the world can give is cessation fro
outer strife, which is but a semblance of peace th
comes and goes. Jesus said, "My peace I give un

you." This means He gives us the kind of peace He had. We shall be able to accept it when we are willing to expand our spiritual nature.

We should be studying Truth not to get what we want, or even what it is God's will that we have in the way of material blessings, but to learn the art of living in harmony with Him. It is impossible to bend the Almighty to our will, yet we can unify our will with His. God's law, when complied with mentally by visualization and consistent work, will draw a certain amount of worldly good to us. This use of law, however, is not the way of demonstration taught by Jesus. He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." As metaphysical students, we are engaged in this search and are endeavoring to surrender ourselves to Him. Acquisition is the worldly way of obtaining things: receptivity is the spiritual way.

The following verse by James Allen presents excellent ideas regarding the attainment of that purified consciousness which attunes us to His righteousness:

Be still, my soul, and know that peace is thine;
Be steadfast, heart, and know that strength divine
Belongs to thee; cease from thy turmoil, mind,
And thou the everlasting rest shall find."

In its entirety, the verse constitutes a fine spiritual treatment. "Be still, my soul, and know that peace is thine." Peace is ours now. God is peace and He is ever with us. There is no life apart from Him. Our spiritual or Christ self is at peace this very moment. It is not disturbed, no matter how fearful or

anxious we may feel. The human self derives its life from the Lord indwelling in it; and when we consent to be still, we gradually become aware of His presence. Let the mind and heart become attentive to the higher life of Spirit.

When we first try to be still, we find it difficult. It is a matter of training, and to assist in this, a short period of meditation each day is advised. After a time, we grow accustomed to the quietness and are glad to withdraw from the world and listen to what our Father says to us.

There is no mystery about the silence. When we begin making a daily practice of prayer, we have few ideas of our own relating to God and our spiritual nature, and we depend on a Bible promise or an affirmation to direct our attention toward Him. We repeat the words again and again and, after a time, we discover that other thoughts of a similar kind come to mind. In releasing the mind from its attachment to earthly activities and problems, divine ideas flood it, and we are caught up, as it were, in a spiritual cycle of thought. The outer drops away completely, and we are aware of "God and I in space alone." This is followed by realization, which may be defined as acceptance by the conscious mind of the reality of God's presence and power.

"Be steadfast, heart, and know that strength divine belongs to thee." Jesus did not pray occasionally: He prayed continually; that is, He maintained an awareness of oneness with God. The heart, which represents the emotional phase of our nature, should be centered in Spirit. In the mortal consciousness, emotions run the gamut of feelings. We love God

ne minute and shun Him the next; courage comes
) the fore only to be displaced by fear; faith rises
p and we say, "Though he slay me, yet will I trust
i him"; but half an hour later, the demon worry
as us in its grip.

"Be steadfast, heart." The emotional self is even
ore sensitive to the spiritual than is the mind. Lift
up to Him by declaring that His everlasting arms
fold our being. "I am poised and steadfast in the
alization that my God, my good, is ever with me."
hen we shall know that strength belongs to us—
ot merely a physical and moral strength, but a
rength arising from our spiritual nature, which in-
res steadfastness of purpose, of faith, of love. "As
y days, so shall thy strength be," is the promise.

"Cease from thy turmoil, mind." When we are
oubled and uncertain, confusion reigns supreme;
id the mind, with its turbulent thoughts, is like a
oppy sea whose waves tumble over one another.
such a state, it is impossible to think clearly.
Cease from thy turmoil, mind." God is our help in
ery need and He moves now to establish order and
rmony in our affairs.

"And thou the everlasting rest shall find." Such
st is the peace that passes understanding from the
man point of view. It is the central peace of God.

Someone has defined peace as "the conscious
ssession of adequate resources." This is the peace
sus had. He knew the Father was with Him
rough every experience and He was not afraid.
ith the eye of faith, He saw beyond the Crucifixion
the Resurrection. He said to us, "My peace I give
to you . . . Let not your heart be troubled, nei-

ther let it be fearful." As His comforting words pervade our being, we, too, know such tranquillity that we can say to the stormy conditions of our outer life, "Peace, be still."

Only the peace arising from the inner nature of men everywhere can bring permanent peace to the world. We as individual Truth students cannot compel others to join in the prayer "Let there be peace on earth and let it begin with me," but we can be faithful to it ourself and maintain a calm inward assurance. Any idea gains momentum through persistent use, and when the few are gathered together in His name, all that He is, is in their midst. His mighty power radiates through them to touch the lives of others and strikes the chord of peace for which humanity is listening.

In His Name

Uplift your heart, a clear and crystal cup,
In supplication to the Lord above;
And even as your heart is lifted up
The Lord will fill it with His wine of love.

Himself has said: To ask is to receive!
Divine abundance waits upon the claim
Of all who, having wisdom to believe,
Do make their supplication in His name!

—CHARLES HENRY MACKINTOSH

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 4, 1951

UNITY SUBJECT—*The Recognition of God.*

INTERNATIONAL SUBJECT—*God Reveals Himself to Moses.*—Exod. 3:1-7, 10, 13-15.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry

by reason of their taskmasters; for I know their sorrows;

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

GOLDEN TEXT—*God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.*—Exod. 3:15.

SILENT PRAYER—*In the name and through the power of the supreme* I AM, *I now lead my thought people into the joyous freedom of the Christ Truth*

There is a law of spiritual and mental growth constantly at work in the soul and this growth lift man from sense consciousness (Egypt) to spiritua consciousness (Canaan). Between the two conscious nesses lies judgment (Midian), and on the border line is solitude (Horeb). The transition from sens to spirit is not a swift process, but usually takes plac by slow degrees. After the youthful Moses made hi first attempt to help his people through an act o physical violence, thus allying his sympathies wit

their cause, he spent forty years in the wilderness of Midian, tending the sheep of Jethro, his father-in-law. While engaging in this occupation he had time to develop judgment through prayer and meditation. Communion with God brought to him the realization of the true nature of the task before him. He saw that he could not deliver his people through physical force, but must lead them to freedom through superior thought power.

The steady light of intuition shines in the heart (the burning bush), but the heart is not consumed by its intensity. Instead, the heart grows luminous with understanding. Moses turned aside to consider the "great sight," the power of Truth to enlighten and to save men from the darkness of confusion and error. He saw that the mental realm is "holy ground" and he realized that he must approach it reverently, with his understanding freed from all shackles and quickened to perceive the true nature of being and his relation to it. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." God is the source of life ("thy father"), of faith (Abraham), of joy (Isaac), and of the intellect (Jacob).

The meaning of the name Moses is given in Exodus when the daughter of Pharaoh says of the infant, "I drew him out of the water." The name signifies the evolutionary process or upward trend of all things, which, superficially considered, is not in harmony with the thought of God as the source of already existent perfection. "Moses hid his face; for he was afraid to look upon God." The inharmony, however, is only apparent. Spiritual perfection

reaches down into the depths and quickly or slowly, according to the faith with which men lay hold of the I AM power, it draws to itself, into the freedom of peace and understanding, the slaves of sense.

The evolutionary process must become active in the subconsciousness before the deliverance from sense to spirit can take place. Moses must go to Pharaoh and the struggle between sense and spirit must be joined before the stronger consciousness can prevail and the upward trend of the soul be maintained.

Metaphysicians have learned through experience the great power of words and thoughts sent forth in the name of the supreme I AM. Many times the word of the Lord has been spoken by seemingly weak men, and marvelous results have been produced. These men set their minds upon the mightiness of the great I AM, not upon their own limited ideas of man and his abilities. Jehovah God, speaking through them, did the work of the Master. "The words that I say unto you, I speak not from myself but the Father abiding in me doeth his works." "The Father abiding in me" is the supreme I AM, and in the name and power of I AM I can lead my thoughts people out of Egyptian slavery into the glad, joyous freedom of the Christ Truth.

QUESTIONS

1. Is the transition from sense to spiritual consciousness a swift or a gradual process?
2. How is good judgment developed? How did Moses come to realize the nature of his task?
3. In terms of the individual mentality what is the "great sight" that Moses turned aside to see?
4. What is the "holy ground" on which we stand?

5. What change must come about in the subconsciousness before we can leave sense consciousness for spiritual consciousness?
6. What is the supreme I AM in us, and what can we do in its power?

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Lesson 6, November 11, 1951

UNITY SUBJECT—*Deliverance from Sense Bondage.*

INTERNATIONAL SUBJECT—*Deliverance from Oppression.*—Exod. 12:30, 31; 14:15-22, 31.

30. And Pharaoh rose up in the night, he, and all his rvants, and all the Egyptians; and there was a great cry Egypt; for there was not a house where there was not ie dead.

31. And he called for Moses and Aaron by night, and id, Rise up, get you forth from among my people, both and the children of Israel; and go, serve Jehovah, as have said.

15. And Jehovah said unto Moses, Wherefore criest ou unto me? speak unto the children of Israel, that they forward.

16. And lift thou up thy rod, and stretch out thy hand er the sea, and divide it: and the children of Israel all go into the midst of the sea on dry ground.

17. And I, behold, I will harden the hearts of the yptians, and they shall go in after them: and I will get honor upon Pharaoh, and upon all his host, upon his riots, and upon his horsemen.

18. And the Egyptians shall know that I am Jehovah, en I have gotten me honor upon Pharaoh, upon his riots, and upon his horsemen.

19. And the angel of God, who went before the camp Israel, removed and went behind them; and the pillar cloud removed from before them, and stood behind m:

20. And it came between the camp of Egypt and the ip of Israel; and there was the cloud and the darkness,

yet gave it light by night: and the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

31. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

GOLDEN TEXT—

Jehovah is my strength and song,
And he is become my salvation.
—Exod. 15:2.

SILENT PRAYER—*My life is spiritual, and I rejoice and give thanks that it is established in Being.*

Moses and Pharaoh symbolize two forces at work in the consciousness—especially that part of the consciousness pertaining to the body. Moses represents the evolutionary force of new ideas that have grown in the subconsciousness and that are tugging at the old states of limitation and material ignorance in an effort to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material regime. This force has no connection with higher states, other than the power to affect the varied life manifestations until that higher power has been proved. Then does the consciousness seek to rid itself of its undeniable effects. "Rise up, get you forth from among my people, both ye and the children of Israel."

When the word of Truth has worked in the sub-

consciousness to a certain point, there is a breaking up of old conditions and a separation between the higher and the lower of our allegiances. There is often a season of commotion in the body when this rearrangement takes place, and fear is likely to sweep through the whole consciousness. When we find ourself fearful and realize the true way of deliverance, we cry unto Jehovah. Then understanding of the working of the one Mind comes to our aid, and we realize that we are to "fear . . . not," but are to stand still, and see the salvation of Jehovah."

While we are establishing ourself in this confidence there is little else we can do except to hold fearlessly to the realization that Spirit is doing its perfect work and that there is no cause for fear. But when confidence is strong enough to bear us up in our ongoing, we are to stand still no longer. We are to go forward to a surer position spiritually. Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

The advance in consciousness from sense to soul is beset by many obstacles. There are forces that seem, at times, almost overpowering and seem to pull us back to sense bondage. These are the Egyptians. Then there are static thought regions in the subjective consciousness that seem to be insurmountable barriers to spiritual progress. The Red Sea represents a fixed idea of universal life, which has become part of the very world in which we live. We hold that it is the race belief that life is separate from God, and this belief has permeated the sense mind to such an extent that it forms a part of his physical existence. The human concept that life in

the body is mortal must be set aside and God's do
minion declared.

The Red Sea also represents the sum of all th
thoughts about life with which the race has impreg
nated the universal ether. This thought summatio
is familiar to metaphysicians as the psychic realm o
race thought, which has to be overcome by the pro
gressive soul. One can easily understand, in th
sense, the immense importance attached by the Is
raelites to this feat, performed by an entire peopl
under the leadership of Moses, and the part that th
tradition of this event has played in their subse
quent history.

There is but one life—God. This one life i
obedient to those who recognize it in its true rela
tion and who acknowledge the God quality or in
telligence in it. Moses' act in stretching forth hi
hand over the sea and commanding it to go back
paralleled by Jesus' "Peace, be still." The "rod" o
Moses is the power of the I AM on the universa
plane. In the light of divine understanding, gaine
through the faithful practice of prayer and medita
tion, we have authority over life manifestations e
erywhere. When we go forward to higher and fre
states of living and thinking, we find it absolute
necessary to submit to the lawgiver and leader wit
in us (the Mosaic will), which is meek and low
in the sight of the Lord, but mighty in the sight
the sense man (Pharaoh). The power of the ill
mined will within us presages the ultimate destiny
the individual and of the race. The aim of Mos
was the founding of a universal religion; thus,
viewed the future at long range.

When command of life is asserted and declared in the name of the Most High, the Lord (or law) causes a "strong east wind" to blow all night, until the waters stand aside as a wall, and the Children of Israel pass over on dry ground. This means that out of the inner life ("east") there proceeds a force that spiritually empowers words. "The words that I have spoken unto you are spirit, and are life." Under the influence of human belief this life force, or Red Sea, has become an unstable element. When right understanding takes possession of it, spiritual thoughts ("the children of Israel") pass safely through it, but when sense thoughts (the Egyptians) essay to do the same thing, it rushes in upon them and destroys them.

QUESTIONS

1. What takes place when the word of Truth has worked in the subconsciousness to a certain degree?
2. What do the Egyptians represent in consciousness?
3. What does the Red Sea symbolize?
4. How do we gain power over life manifestations everywhere?
5. Explain our interpretation of the "strong east wind" that blew all night.

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Lesson 7, November 18, 1951

UNITY SUBJECT—*Observing Principle.*

INTERNATIONAL SUBJECT—*Laws for the New Nation.*—Exod. 19:7, 8a; 23:1-13.

7. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him.

8. And all the people answered together, and sai
All that Jehovah hath spoken we will do.

1. Thou shalt not take up a false report: put not th
hand with the wicked to be an unrighteous witness.

2. Thou shalt not follow a multitude to do evil; neith
shalt thou speak in a cause to turn aside after a multitud
to wrest *justice:*

3. Neither shalt thou favor a poor man in his caus

4. If thou meet thine enemy's ox or his ass goin
astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee lyin
under his burden, thou shalt forbear to leave him, tho
shalt surely release *it* with him.

6. Thou shalt not wrest the justice *due* to thy poor
his cause.

7. Keep thee far from a false matter; and the innocen
and righteous slay thou not: for I will not justify th
wicked.

8. And thou shalt take no bribe: for a bribe blindet
them that have sight, and perverteth the words of th
righteous.

9. And a sojourner shalt thou not oppress: for y
know the heart of a sojourner, seeing ye were sojourner
in the land of Egypt.

10. And six years thou shalt sow thy land, and sha
gather in the increase thereof:

11. But the seventh year thou shalt let it rest and l
fallow, that the poor of thy people may eat: and wha
they leave the beast of the field shall eat. In like manne
thou shalt deal with thy vineyard, *and* with thy oliveyard

12. Six days thou shalt do thy work, and on the seventh
day thou shalt rest; that thine ox and thine ass may hav
rest, and the son of thy handmaid, and the sojourner, ma
be refreshed.

13. And in all things that I have said unto you tak
ye heed: and make no mention of the name of other gods
neither let it be heard out of thy mouth.

GOLDEN TEXT—*All that Jehovah hath spoken
we will do.*—Exod. 19:8.

SILENT PRAYER—*We act in accord with the principles on which life rests, and all is well with us.*

Life rests on certain fundamental principles, and ese compose divine law as it concerns mankind. nese principles or truths are not difficult to grasp, d everyone may know them and govern his life them.

The first principle of life is truth in thought and all our dealings. "Thou shalt not take up a false port." To tell the truth at all times is vital. To ink it is even more so. But to live the truth is the al test. Falsity is insidious. Unless we are on the rt it creeps into our thinking, and we do not alys recognize it. Then we think of ourself as sick weak or disliked: all forms of negation. This is false report of the senses and is to be avoided at times.

Being an unrighteous witness implies more than ng guilty of perjury. Living by false standards is ng an unrighteous witness. To act as others do rely in order to be at one with the mass mind, hout regard to whether the act is right or wrong, n itself to behave like an unrighteous witness.

The ability to stand alone is the acid test of the wer to recognize and live up to principle. Those o cannot stand alone on any subject but who must llow a multitude" will sooner or later do evil, if y because the multitude is a law unto itself and its divine law through failure to try to know it. who looks for the right before acting neither fols the crowd regardless of its direction or destina- nor favors "a poor man in his cause" from pity

for his poverty. In itself poverty is no proof of exceptional right or merit. "Give me neither poverty nor riches" is a good prayer, for it reveals moderation and good judgment.

Personal resentment or enmity is an unsafe guide to conduct. The principles of right living do not permit personal reactions of hatred. It is right to befriend an enemy, because friendliness rests on principle and is always right. Acts of common humanity rest on principle also. The load of the overburdened ox should be lightened whether it belongs to a friend or a foe.

Those who try to do right not only do not "wrest . . . justice," but they establish it wherever possible and restore it where others have "wrested" it.

Seeking Truth and keeping the mind turned toward it in an attitude of expectancy keeps one "far from a false matter" and from falsity in general. He whose whole thought is directed toward what is true and right and the desire to know these things cannot be betrayed into error and falsity.

Aside from the wrong he does to others, he who accepts a bribe, for instance, blinds himself to discernment and cannot tell right from wrong. He leagues himself with wrong when he accepts a bribe and in so doing sells his soul and with it his judgment.

Love of principle prevents anyone from oppressing the sojourner or the transient. He who lacks our background and advantages depends for his reception on the charitableness of our outlook and our humaneness. Divine love leads us to accept him as one of us.

True freedom comes through observing the law f unselfish love. Freedom that is put to selfish uses not freedom in Christ but is the license of personity. The social side of divine law is expressed in ıe words "Thou shalt love thy neighbor as thyself." Vhen we are sensitive to what is right, we consider ıe feelings and rights of others before our own—: at least along with them.

Instead of letting our lands lie fallow every sevıth year we cultivate them and give food, clothing, ıd other necessary supplies to the peoples of warrn countries as well as to countries devastated by mine. We aim at moderation in all things, counterlancing work with rest or recreation in order to eserve the rhythm of life.

As we give ourself unreservedly to faith in God, develop the strength of character that such loyy insures. As we recognize the spiritual basis of e and the principles on which life rests, we adnce into maturity of thought and develop ability serve humanity in bountiful and ever-increasing easure.

QUESTIONS

1. What is the first principle of life that confronts us?
2. Give some instances of the unrighteous witness?
3. Why should we not pity "a poor man in his cause"?
4. What principles underlie right conduct toward an enemy?
5. How can we keep ourself from falsity in general?
6. What does a bribe do to the one who accepts it?
7. Why should one seventh of our time be given over to rest from our customary work?

Lesson 8, November 25, 1951

UNITY SUBJECT—*Beginning the Eternal Body.*

INTERNATIONAL SUBJECT—*The People at Worship.*
—Exod. 29:43-46; 35:21-29.

43. And there I will meet with the children of Israel; and *the Tent* shall be sanctified by my glory.

44. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office.

45. And I will dwell among the children of Israel, and will be their God.

46. And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God.

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22. And they came, both men and women, as many as were willing-hearted, *and* brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair,* and rams' skins dyed red, and sealskins, brought them.

24. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26. And all the women whose heart stirred them up in wisdom spun the goats' *hair.*

27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

28. And the spice, and the oil; for the light, and for ıe anointing oil, and for the sweet incense.

29. The children of Israel brought a freewill-offering nto Jehovah; every man and woman, whose heart made ıem willing to bring for all the work, which Jehovah ıd commanded to be made by Moses.

GOLDEN TEXT—*Take ye from among you an of-ring unto Jehovah; whosoever is of a willing heart, t him bring it, Jehovah's offering.*—Exod. 35:5.

SILENT PRAYER—*Right thinking exalts a nation; erefore, as a citizen I will think God's thoughts fter Him.*

The Tabernacle that Jehovah commanded Moses build represents the temporal body of man. When nation is considered the Tabernacle represents the dy politic or entire body of citizens composing at nation. The national consciousness is subject to ange, for public opinion is molded and remolded the press or other controlling influences. The abernacle was a transitory, temporary structure mpared with the enduring Temple of stone built ter by King Solomon. A national consciousness so can become established in righteousness so as be sure and lasting, as real as the mountain ranges d other physical features that characterize the coun-. National consciousness must follow the pattern Divine Mind. The citizens represent the "furni-re" of the Tabernacle. Each fulfills a purpose and ays a part in developing God consciousness on a tional scale.

Someone has said that liberty, freedom, and hap-ness are all gifts of God to men, and not the gifts the government, the state, or of any other man.

To conserve these gifts, men must recognize that they come from God and, therefore, are enduring. For this purpose faith is essential, for it enables us as an entire nation to develop a consciousness of God and helps us not to consider possibilities of national decline and decay. With the help of God, we can "inherit it [the land] for ever" as free citizens of a prosperous, well-ordered country.

A new national goal, or rather a rededicated national goal, thus becomes a quickened national consciousness of God. This consciousness is represented by the sanctifying of the tent and the altar. When we as a nation are willing to give up the lower for the higher, we lay the foundation of the altar.

As Israelites are found in every country, so the foundation for the "tent of meeting" or house of God is in every nation. No one need despair of his country's future if he can arouse in its citizens a lively appreciation that their affairs are under the watchful care of God.

The outer walls of the Tabernacle were of cloth and skins, but the altar, the laver, the candlestick, the Ark of the Covenant, and all the inner utensils were of gold and silver and precious woods, the people's gifts of the best that they possessed. This means that the central functions of the body are enduring and that it is the fleshly covering that is perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, the body of Christ.

The setting up of the Tabernacle means the establishing of a new state of consciousness. Man builds

s own consciousness, his own character, and his n body; God furnishes the perfect design. The abernacle was built after the pattern that was own to Moses in the mount.

The giving of gifts was the first step toward the ilding of the Tabernacle, and those who had ither gold, nor silver, bronze, spices, oils, skins, r linens gave their personal services. Personal vice is the true work of God and the purpose for nich each of us comes into the world. No one is o poor to give of himself, his thought, his enthusim, his interest, his time, his handiwork.

A spiritual gift is given willingly. Before we can ild the spiritual we must give up the material as of value. But material ideas have back of them substance that is converted into the spiritual. othing is ever lost in divine economy. The blessedss of cheerful, wholehearted giving cannot be erestimated. True giving and true service comes m the heart, in gladness and in faith; otherwise, is only an outer form and brings forth no lasting satisfying fruit to the eternal good of those who form them. The cheerful giver opens his whole to God, and the rich harvest of heaven is multied for him.

QUESTIONS

1. Can a national consciousness become permanent and enduring?
2. What is the source of freedom and happiness?
3. What alone can keep America great and free?
4. What does the "tent of meeting" represent?
5. The outer walls of the Tabernacle were of cloth and skins, but the inner furnishings were of gold, silver, and precious woods. Explain.

Magazines Will Be Wrapped Again

You, our readers, will be glad to know that Unity periodicals will again be mailed in wrappers. We have ordered two large wrapping machines, which should be delivered and in operation in the spring of 1952.

Many of you have asked why we do not wrap our periodicals for mailing, and we should like to explain why we discontinued the practice and why we shall resume it.

There has been much discussion of rising prices and production costs in recent years. Most publishers have made substantial increases in their subscription prices. But because we desire to keep the printed word of Truth within the reach and means of the many, we have tried to avoid increasing subscription prices. All but one of our periodicals still sells at the low subscription price of $1 a year.

No one could deny that it was costing more and more to publish the magazines, and we were searching for ways to reduce production costs and thus avoid increasing the price or lowering the standard of the magazines. Other publishers mail their magazines without wrappers, and we felt that our purpose might be furthered by following their example and eliminating the wrappers.

But we want to serve you, our subscribers, in every way that we can. Because a large number of you have reported that your periodicals were soiled or damaged in transit and that you wish we would go back to the old way, we are going to wrap your magazines again.

We know that you do appreciate receiving attractive and clean magazines, and we know that the Lord will help us give them to you, as He has helped us in every way through the years. We ask your prayers in this undertaking, which will entail an increase in production cost. We want your magazines to reach you in perfect condition and we shall do our part to see that they do.

Unity School's supply has always come from our heavenly Father through loyal friends such as you. You have supported this work of the Lord wholeheartedly with your prayers and your love offerings. As you continue to work with Him, we know that you will be abundantly blessed.

Silent UNITY

Christ light in me is my hope of glory, and I am constantly renewed in my understanding.

The Society of Silent Unity, founded more than fifty ırs ago, is the healing department of Unity School, nistering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ring faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ed workers who are devoting their lives to God's work humanity. They are proving daily that physical, finan- , mental, and spiritual difficulties can be overcome by nteous prayer. Even though everything else may have ed, we shall pray *with* you, for we have faith that "with i all things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. at Unity is praying always, and your co-operation in er is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- is confidential.

Address your request to Society of Silent Unity, Lee's mit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been heale by the power of Spirit. Those who wish to gain inspiratio from someone whom God has healed may write, in care o the Unity School Editorial Department, to givers of thes testimonials. Each letter must be unsealed and give th initials and address of the person to whom it is to be fo warded: also the name and date of the periodicals in whic the testimonial appeared.

I Will Come and Heal

I WANT to thank you for a most wonderful demon stration I have made through your prayers. I wrot to you for help when I was suffering a terrific pai in my right side, caused by a gall bladder infection The very day I received the magazines and prayer I was suddenly relieved of the pain and have no felt it since.

God bless Silent Unity for showing me the wa back to God and health.—*Mrs. E. E., California.*

ABOUT THREE months ago I wrote and asked you t pray for my daughter. She had suffered with dy menorrhea for over eight years. Most of the tim the pain, nausea, and vomiting were so severe th it was necessary to put her in the hospital and a minister opiates.

During all these years we had consulted nume ous physicians and tried many forms of treatmen but to no avail. I finally decided to write to yo for help. In a very short time you wrote assuring m that you would pray for my daughter and inclose an affirmation to say for her.

She is completely cured of her trouble. For this e give thanks to our heavenly Father and to you, ear friends.—*Mrs. J. P. M., Oregon.*

He Shall Have Abundance

WHEN I STARTED my prosperity bank drill on De-mber 5, I had no money. In just a few days, a oman paid me a bill for fifteen dollars that she wed me, and from then until Christmas I kept re-iving from one to five dollars every few days from nexpected sources. And at Christmas time, it seemed at my gifts were heaven sent, as they were all ings that I needed badly.—*Mrs. H. E. S., Maine.*

DON'T KNOW what I would do without my pros-rity bank. So many good things come to me when follow the drill faithfully. When good comes to e, I try to do good for someone else in some way. ch day, I start by thinking, "Who can I make ppy today?" and bless the coin that I put in my osperity bank.

Please send me another bank. Enclosed is a eck for a love offering.—*P. E. W., California.*

AT THIS MORNING I decided that even though my ances were in the worst shape they had been in a long time, I would show active faith and send the money I had saved in my prosperity bank ite some time ago. As soon as I had made my de-on, I relaxed. Not an hour later, the phone rang d I was asked to help out in an office where I had viously worked. Wasn't that wonderful?—*Mrs. S. J., New York.*

Father, I Thank Thee

MY GRATITUDE increases daily as I continue to recognize the source of all life and health and live according to the knowledge that has been given me. Each time a new thought penetrates into my spiritual being there is more progress. The last few months many problems have come to me. Always before my introduction to Unity I was a mass of nerves. Now, no. I have at last found my refuge, an anchor, a secret place to talk it over with God quietly, and my results are wonderful. My health is so improved that I wonder how I could have been so blind as not to see God's goodness for me.—*Mrs. C. B. J., California.*

My Help Cometh from Jehovah

THERE IS nothing I appreciate more than UNITY magazine. I have received so much good from it and I am so grateful that I want you to know it. —*Mrs. E. M. H., Missouri.*

MY NEW copy of UNITY has come, full of inspiration and spiritual knowledge. I have not read it through as yet. I do not read it all through at one time, as I could not grasp the full meaning of each article I read. I read each magazine many times and get new thoughts each time, as though it were new material. I thank God each evening for UNITY. It has given me greater spiritual understanding.—*Mrs. B. P. S., Pennsylvania.*

I AM INCLOSING two dollars for the renewal of *Daily Word* and UNITY. I can go without bread at some meals, but I cannot live without the spiritual

ad that I find in these two magazines. I often back over old copies and enjoy and understand m better than when I first read them. May God ss these two publications and all those who make m possible. I thank you from the depths of my art for the good I have received from them these st few years.—*Mrs. C. E. E., California.*

D IS THE ANSWER, by Dana Gatlin, was given to several years ago. I enjoyed reading it, but I laid aside and only recently discovered it again. You , we moved and the book was in storage for some nths, and then was not unpacked until several nths later.

I read it again, and this time it opened up a ole new world to me. It made my Christian be- fs vital. It was something to live by. Now I want share this book with others.—*Mrs. W. H. B., Cali- rnia.*

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His Truth Is a Shield

E HAVE returned from our summer's trip, which is one of the most enjoyable ones we have ever d. It was without mishap. We didn't even see an cident in our 4,225 miles because my affirmation ways was *"God goes before us and leads us. He ides our car and trailer and those coming and ssing us. He blesses us and all those who come ar us."* I felt particularly happy in blessing every r and its occupants that came near us. How won- rful it is to feel that we have so much inner light at can be shared with everyone we meet. That s been my great happiness this summer, and it

has given us the happiest four months, among the most wonderful people that we have ever known. —*Mrs. J. M. G., Florida.*

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Filled with Plenty

ABOUT six months ago I asked for help, and you sent me a prayer and some literature. It was a small pamphlet entitled *Lovingly in the Hands of the Father.* I was searching for work and had failed to find anything at the time. I used your prayer and practiced saying several times a day, "Lovingly in the hands of the Father." At last a job was offered to me. It was that of scrubwoman and dishwasher in a small sanatorium. It wasn't the work that I had in mind at the time I had prayed, but I accepted, praising God. I praised Him as I scrubbed floors and washed windows. I praised every patient in the sanatorium as I washed greasy pots and pans, and every day I thanked God for work. One day I returned home from my work to find a letter offering me an appointment to the librarianship of a branch library. It was the position I had hoped for all the time. My prayer was answered!—*H. D., California*

IT WAS about a year ago that I wrote to Unity School in utter despair. It seemed that all the negative conditions in life were suddenly engulfing me, and the more that I thought negatively the worse conditions became. And then I took command of the situation long enough to write to Unity. Almost immediately blessings began taking shape. Within one week I had been offered a coveted position in another office and the work was so closely correlated that it seemed

though I had only moved from one office to an-
er, while the people as a whole were far more
genial to work with. Besides, they were people
m other states, like myself, and we seemed to
e more in common. I am still overflowing with
titude for this one blessing alone, not to mention
daily blessings which I have felt in the past year.
Mrs. D. E. W., Massachusetts.

He Is My Refuge

IND THAT I can use my time to better advantage
ough prayer. Just last week, my household re-
nsibilities seemed to pile up more than ever, and
desk was piled high with work to be done for
radio program. So, I just sat down in my most
nfortable chair and relaxed. Then I asked God
so much for help in the doing as for time in
ich to do the multitude of things that had to be
ne that day.

When I got up I was refreshed and no longer
cious. I worked calmly and effectively. After I
d completed the housework, I glanced at the
ck to see if there would be time for my desk work.
as startled and amazed, because the clock seemed
have waited for me. There was time to spare. All
clocks are electric, and I am ashamed to say
t instead of realizing that God had answered my
yer, I assumed the electric current had been off
porarily, as is sometimes the case. When I
cked my watch, it agreed with the clocks. This
tance is not the only one where I have asked God
additional time. Often I have asked for help and
ve always received it.—*Mrs. E. G. F., Arizona.*

The following leaders are conducting a ministry in keeping with t
Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—Pat Cain, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 Garmo
San Francisco—Robert Hulbert, 25 F ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pi
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Rivers
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twee
Stockton—Grace Swannell, 48 W Popl
Studio City—Herbert J Schneider, 12 Moorpark
Taft—Della Sbutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eag Hall
Watsonville—Alice Hopkins, 31 A Madl
Whittier—Louise Newman, 410 S Gre leaf

COLORADO

Colorado Springs—Ann Winstead, W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairf
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe New Colonial hotel; Ann Sande 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Br
Delray Beach—Frances Jarrell, 41 Atlantic
Ft Lauderdale—Nora Campbell, W an's club; Maud Guitteau, Gover Club hotel
Ft Myers—Unity, 829 1st
Jacksonville—Wm & Bonnie Gren Lomax at May
Lakeworth—Maude Guitteau, 9 S highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S O
Pensacola—Eva Rosencrans, 114 W Ga
Sanford—Carolyn Parsons, Valdez h

...a—Dorothy Roy, Woman's club
...tersburg—Louise Beaty, 801 6 ave S
...—Ruby Wagner, 626 No B
Palm Beach—Arthur Johnson, 423

GEORGIA

...—Kathryn Boyce, 684 W Peach-
Mabel Butts (col) 382 Ashby NW

HAWAII

...olulu—Marie Handley, 240 Lewers rd

IDAHO

...Christopher Scott, Pinney bldg

ILLINOIS

...ington—Margaret Cain, 108 E Mul-

...saign—Viretta Sutherland, City bldg
...—W I & Anna Hoschouer; 306 S
...ash; Unity, 64 W Randolph; Janet
...dry, 410 S Michigan; Margaret
...by (col) 1129 E 45; Henrietta
...en (col) 4307 S Mich
...—Hazel Erisman, 317 W Decatur
...ouis—Florence Schaefer, 656 N 79
...n—Maud Kellogg, Evanston hotel
...ville—Viretta Sutherland, Dunlap

...—Ethel Maguire, Central Com-
...ty Church, 16th & Charleston
...rd—Bernice Biggers, 115 S Regan
...field—Eva Conover, 709 S 7th

INDIANA

...yne—Merton Thorpe, Court &

...Unity, YMCA
...nd—Unity, Masonic temple
...polis—Margaret Strahle, Claypool
...; Frederick Andrews, 8 E Market

IOWA

...ines—Betty Stitt, 3118 Grand
...City—Mary Robinson, 236 Insur-
Exchange bldg

KANSAS

...son—Nona Kerfoot, 316 W 15th
—Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

KENTUCKY

...le—Maebel Carrel, 1322 S 4;
Cox (col) 1233 S 16

LOUISIANA

...leans—Elois Echlin, 4370 Cleve-
Ruth Murphy, 3722 St Charles
...ort—Gilliam David, 721 College

MAINE

...—Unity, 562 Congress

MARYLAND

...re—E Roy Feldt, Emerson hotel

MASSACHUSETTS

...John Baughman, 30 Huntington
...ge—Edna Titus, 881 Massachu-

...er—John Baughman, Academy

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, 42d & Hamilton

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Fred Beale, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grundey, 34 S High
Canton—Frank Grundey, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Unity, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Crosley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Olive

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1130 N 9

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, Chateau Laurier
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, Y-Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Young

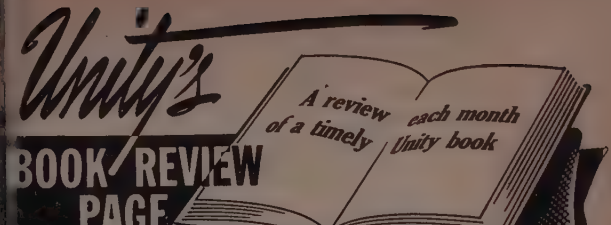
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johns, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



The Household of Faith

By James Dillet Freeman

This is the story of Unity School of Christianity and ounders, Charles and Myrtle Fillmore. It is a hu- story, the story of how two human beings met y human trials; but it is also a spiritual story, for ls how gloriously they came through these trials to ve a wonderful life not only for themselves but nany others as well.

The story tells how Charles Fillmore, who was in a log cabin, met Myrtle Page, who was an id, and how together they developed the spiritual gth to found a religious movement that has bene- millions. It is the story of Unity, its founding, owth, and its scope today.

Of Charles and Myrtle Fillmore, the author writes: y were never bound by limited conceptions about out were always striking out into the new. They people with the courage to step out on faith." o inspiring is this book that after you have read u will rise with renewed faith and with a new con- on of the power of God that is in you!

Household of Faith, in brown Keratol binding, is $5.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.0
	Favorite Unity Radio Talks	1.0
	God a Present Help	1.0
	God Is the Answer — *Dutch, English*	1.0
	Great Physician, The	1.0
	How I Used Truth — *German, English*	1.0
	Lessons in Truth — *English, German, Spanish, Russian, French, Dutch, Italian*	1.0
	Letters of Myrtle Fillmore	1.0
	Lord's Prayer, The — *German*	
	Lovingly in the Hands of the Father	1.0
	Mental Equivalent, The — *German, English*	
	New Ways to Solve Old Problems	1.0
	Whatsoever Ye Shall Ask	1.0
For Healing	Christian Healing — *German, English*	1.0
	Directions for Beginners — *Spanish*	
	Divine Remedies	.0
	Jesus Christ Heals	1.0
	Six-Day Healing Practice, A	
	Truth Ideas of an M.D.	1.0
	You Can Be Healed	1.0
For the Home	You and Your Child — *French, English*	1.0
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor — *French, English*	1.0
	Prayer in the Market Place	1.0
	Prosperity	1.0
	Prosperity's Ten Commandments	1.0
	Working with God	1.0
For Inspiration	Best-Loved Unity Poems	1.0
	Finding the Christ — *Russian, German, Swedish*	
	Have We Lived Before?	1.0
	Household of Faith, The	.0
	Mightier than Circumstance	1.0
	Prayer Changes Things	1.0
	Sunlit Way, The	1.0
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	6.0
	Effectual Prayer	1.0
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	1.0
	Christ Enthroned in Man	1.0
	Know Thyself	1.0
	Metaphysical Bible Dictionary	.5
	Mysteries of Genesis	1.0
	Mysteries of John	1.0
	Selected Studies	1.0
	Talks on Truth	1.0
	Teach Us to Pray — *French, English*	1.0
	Twelve Powers of Man, The	1.0
	What Are You?	1.0
For Children	Crybaby Kangaroo (for ages 4 to 8)	1.0
	Jet's Adventures (for ages 8 to 12)	1.0
	Jet and the New Country (for ages 8 to 12)	1.0
	Teach Me to Pray (for ages 4 to 11)	1.0

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Be at Peace	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Blessing	.10	Mental Equivalent, The	.10
Christmas Spirit, The	.10	Protecting Presence, The	.10
First Things First	.10	Recipes for Living	.10
Gift Imperishable, The	.10	Sanctuary	.10
God Bless Your Christmas	.10	Song of Life, The	.10
God Is Blessing You Now	.10	To Them That Ask	.10
Great Helper, The	.10	Way of Faith, The	.10
		Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included.)

NEWS from UNITY

e for tmas

of the most enjoy- arts of Christmas is the ing of friends and around the piano to Christmas carols. The book *Unity Song Se- s* contains the music rics for these familiar "Silent Night" "O Town of Bethlehem," the World," "It Came the Midnight Clear," the Herald Angels and many others. *Song Selections* also s music for Thanks- Easter, patriotic holi- and other occasions. are 309 hymns in all, e book is attractively in long-wearing dark- Keratol. *Unity Song ons* is priced at $1 a and may be ordered your local Unity center ect from Unity head- s.

To Aid You in Truth Study

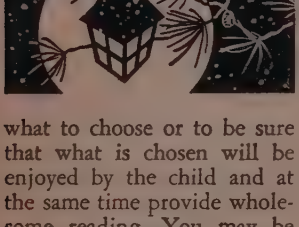
If you are attending the fall and winter study classes in your local Unity center, you will find an invaluable aid in the *Metaphysical Bible Dictionary.* This is a beautifully bound book containing over 700 pages of metaphysical interpretations and definitions of Bible terms, names, and places.

One Truth student writes: "I want to thank you for the *Metaphysical Bible Dictionary.* I am sure no Truth student would be without it if he knew what wonderful information is given in this beautiful book."

The *Metaphysical Bible Dictionary* measures 7½ by 10 inches and is bound in handsome blue buckram. It is priced at $5 a copy and may be purchased from your Unity center or from Unity headquarters.

Give with Assurance

In selecting gift books for your own children or the children of friends, it is sometimes difficult to know



what to choose or to be sure that what is chosen will be enjoyed by the child and at the same time provide wholesome reading. You may be sure, however, when you give Unity's books for children that you are giving the finest.

Children 4 to 8 years of age will be delighted with *Crybaby Kangaroo,* a book of read-aloud stories in rhymed prose by Georgia Tucker Smith. The book is charmingly illustrated in two colors and is priced at $1 a copy.

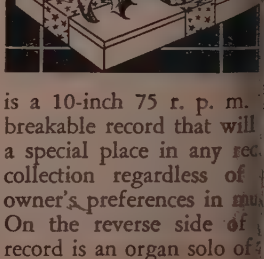
Teach Me to Pray is an entirely "different" kind of storybook for children 4 to 11. Planned to train children in the importance of a daily prayer period, this book by Bill and Bernard Martin contains 30 stories and is priced at $1.25.

For boys and girls 8 to 12, the two Jet Books—*Jet's Adventures* and *Jet and the New Country,* by Bula Hahn—are ideal. These are stories about young Jet Stockwell and pioneer days in the Old West. Each book is illustrated, bound in bright red cloth, and priced at $1 a copy.

Order these books for children today to insure delivery in time for Christmas.

The Voice of Charles Fillmore

Christmas is an excellent time for you to remember your friends who are True students with a gift that will be treasured for many years . . . the Vinylite recording of "The Lord's Prayer," which immortalizes the voice of Charles Fillmore, beloved co-founder of Unity. With the prayer, as recited by Mr. Fillmore, is an appropriate background of organ music. The



is a 10-inch 75 r. p. m. unbreakable record that will have a special place in any record collection regardless of the owner's preferences in music. On the reverse side of the record is an organ solo of

Viewpoint" radio pro-
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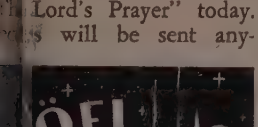

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which sends free Unity
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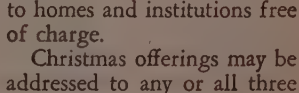
Contributions to this
support the cost of
translating and printing Unity books and other literature in German, Russian, Spanish, French, Dutch, Portuguese, Italian, and other foreign languages.

Silent-70, the department of Unity that supplies free Unity literature and spiritual encouragement to persons in hospitals, State and Federal prisons, military camps in the United States and overseas, and similar organizations.

Unity Braille Fund, which publishes the magazines *Wee Wisdom* in Braille for blind children and *Daily Word* in Braille for blind adults and distributes these publications to homes and institutions free of charge.

Christmas offerings may be addressed to any or all three of these funds at Unity, Lee's



Summit, Missouri, and you may stipulate exactly how you wish your offering to be used.

For those special friends on your Christmas list—give the gift of year-long enjoyment, a Unity magazine subscription!

Say

"Merry Christmas"

for a Whole Year

You can say "Merry Christmas" twelve months of the year with Unity magazine gift subscriptions, and bring blessings to your friends and loved o Simply choose from this list, jotting down the na of friends who come to mind.

WEEKLY UNITY An 8-page weekly paper with arti on practical ways to use Christian methods in solv problems in human relations. Also contains a digest articles pointing up the trend of the times toward m constructive thinking. A friendly companion for b people.

GOOD BUSINESS A forward-looking magazine progressive business people. Articles on successful b ness ideas, discussions of up-to-the-minute methods, approaches to employer-employee and public-relati improvement. Published monthly.

E WISDOM All-time favorite of children for gen-ions. Stories and poems which are spiritual food for e ones. Also music, puzzles, paper dolls, pictures to r, things to make, clubs to join, games to play. Thirty-pages of playtime fun for boys and girls 5 to 13. lished monthly.

ITY A digest-sized magazine for advanced thinkers ne field of religion. Presents the science of metaphysics ne way to health, happiness, and prosperity and con-helpful and interesting interpretations of the In-ational Sunday School Lessons. Published monthly.

J The magazine for bright teen-agers. Fact and fic-stories, self-improvement articles, youth counseling, ration through descriptive photography, Tri-Crostics puzzle fans, hobby pages, and "Teen Topics." Pub-d monthly.

LY WORD Friendly page-a-day inspiration for the devotional period. Praised by thousands as a real o starting every day in a positive, constructive, and y frame of mind. Published monthly.

ch of these maga-is $1 a year, except *Wisdom,* which is year.

ITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Announcing a New Unity Book

PRAYER CHANGES THING

By Dana Gatlin

"If I were to name life's greatest blessing," writes Dan Gatlin, "I know I should have to answer: the blessing o prayer."

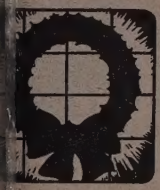
The blessing of prayer is that prayer does change thing and Dana Gatlin, one of Unity's favorite writers, show you how to make prayer real and simple and helpful.

Prayer Changes Things will be of tremendous help t you who are seeking to overcome problems through th application of God's laws as taught by Jesus Christ. Wh not order your copy now and, when doing so, remembe the friends on your Christmas gift list? They, too, w appreciate this new book on the vital subject of pray published just in time for fall rea ing and Christmas giving.

Prayer Changes Things, by Da Gatlin, may be purchased fr your local Unity center or dir from Unity School for $1 a copy.

UNITY SCHOOL
OF CHRISTIANITY
LEE'S SUMMIT, MO.

Save Money on Gift Books



You can save money on books for Christmas giving by taking advantage of Unity's special 6-for-$5 Christmas-gift book offer, which will be in effect from now until January 1.

During this period you may order any six of Unity's regular $1 books for the special price of $5. The following assortment is suggested:

Prayer Changes Things
A new book by Dana Gatlin

Christian Healing
A discussion of healing by faith. By Charles Fillmore

Effectual Prayer
A thorough explanation of prayer. By Frances W. Foulks

Whatsoever Ye Shall Ask
A book of true experiences. By Zelia M. Walters

How I Used Truth
H. Emilie Cady's own inspiring story

Atom-Smashing Power of Mind
Selected writings by Charles Fillmore

For a complete list of Unity's $1 books and other publications, see page 88 of this issue of *Unity*

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

USE THIS ORDER FORM FOR YOUR CHRISTMAS GIFTS

The books and magazines described in this issue of UNITY will make exceptionally appropriate gifts for your family and friends at Christmas. Each magazine gift is mailed with an attractive gift announcement inscribed with your name; request, books will be holiday-wrapped and mailed by at no additional cost for postage. Be sure to indicate t name of the book or magazine you wish sent to each pers when you make out your gift list.

Unity School of Christianity, Lee's Summit, Missouri

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

☐ I inclose $..... to pay for this order. ☐ Please send

Prosperity Bank in which to save $..... for my orde

My Name .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

More Than a Greeting Card

Why not send your greetings this Christmas the Unity ay—in the form of Unity Greeting Booklets? These beautiful booklets, many with Christmas themes d all with 24-page inspirational messages appropriate to e Christmas season, cost no more than ordinary greeting rds, yet convey so much more of your love and thought- lness. New this year is the booklet

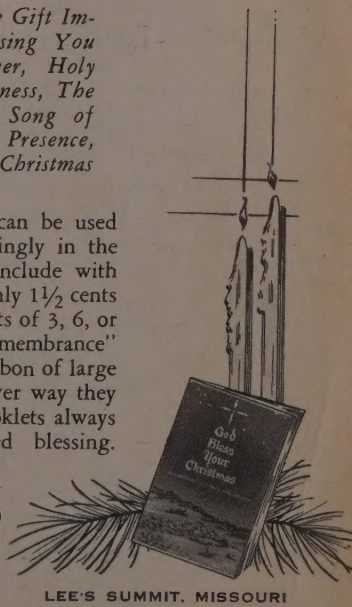
GOD BLESS YOUR CHRISTMAS

A Collection of Christmas Poems

his, and the following booklets make up our special ristmas assortment of 12 booklets r $1:

The Christmas Spirit, The Gift Imperishable, God Is Blessing You Now, The Great Helper, Holy Bread, Life Is Consciousness, The Mental Equivalent, The Song of Life, The Protecting Presence, Where I Am King, and *Christmas Blessing*

Unity Greeting Booklets can be used so many ways—mailed singly in the liday envelopes that we include with h order and that require only 1½ cents stage, or wrapped in packets of 3, 6, or and given as small "remembrance" ts, or slipped under the ribbon of large t packages—but in whatever way they used, Unity Greeting Booklets always ry with them an added blessing. ote: Assortment listed is booklets ordered singly 10 cents each, 12 for $1.)



NITY SCHOOL
CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
The Library
Evanston Ill U

Thanksgiving Day

Rowena Cheney

I now resolve that this shall be
A real thanksgiving day for me.
On this occasion in November,
I shall be grateful and remember
The countless blessings that are mine,
As symbolized by fruited vine
And ripening grain—His blessings all,
These gifts we garner every fall.
Yet fertile fields are but a token
Of His bright promise, never broken:
By manna from His hand I'm fed,
Sustained by more than wine and bread.
I am His child. He knows my needs—
His love inspires, His wisdom leads
My seeking feet to higher ground
Where beauty, Truth, and peace are found.
So on this day that's set aside
By thankful people far and wide,
I offer Him a heartfelt prayer
To thank Him for His loving care:
As I resolve that this shall be
A real thanksgiving day for me.